THEOLOGIA MYSTICA,

OR

The Mystic Divinitie

Of the

ÆTERNAL INVISIBLES,

Viz.

The Archetypous Globe, or the Original Globe, or World of all Globes, Worlds, Essences, Centers, *Elements*, Principles and Creations whatsoever.

A Work never *Exstant* before.

Isa. LVII. 15. *Thus saith the High, &c. who inhabiteth* ÆTERNITIE, *&c.*

Rev. I. 8. *I am* ALPHA *and* OMEGA, *&c.*

—Τὰ δὲ μὴ βλεπόμενα ΑΙΩΝΙΑ: οὕτω ΠΑΥΛΟΣ Ἀπόστολος.

By a Person of Qualitie

I P M D

LONDON, Printed, *Anno Dom.* 16[illegible]

THE most speculativ and highest *Mysteries* [illegible] no incongruities to [illegible] *Moral* conceptions, nor yet contradictions to *Natural* ratiocinations (*how unproportionat a knowledg, and how incomprehensibl soever in their intrinsic Nature, as being only out of Reason's Sphær and the Reach of its Axiom*) but rather so many humiliations of our intellect, gracious astonishments and unconceivabl endearments of our Souls and Spirits to Faith, Love and Obedience, yea very conducive to the ends of Religion, *viz.* the Glorie of God, and the furtherance of tru Godliness, in the happiness of the Univers: and that with strong and Heroic Assent and the most vigorous Acts and Transports of *Adoration* and *Devotion*: Yet, without determining our Opinions, or Persuasions, or beeing ani of our *Catechisms*, *Confessions*, *Creeds*, or *Public Service*: much less any sort of *Illusions*, or *Phanatacisms*, from the heat, or sublimation of contemplativ, or Splenetic Heads; but the Agreeabl *Attestation* and United *Experience* of mani choif Christians of more fixed and [illegible] Brains. So *One* of our latest *Orthodox* and Elegant *Writers*.

EH: MAMP CENSORI.

VEL

LIBER LECTORI.

Tu *mea* non *cernis*; nec Ego *Tua* crimina: Rectè.
Null' *ERRATA* patent. Nulla latere putas?
Imò, alibi *quæ sint* peccantia, *Corrige*, Quæso.
Sic facilè *facies Paginam utramq;* Vale.

PRAY, in the ſupplies of the Good Spirit and peruſe, *without præjudice and partialitie, and* ponder, *with profound ſobrietie, before you pronounce your final ſentence, either on the præcedent Title-Page, or the ſubſequent TRACT of ÆTERNAL INVISIBLES; but rather ſuſpend* (at leſs'ſt, ſom ſmall time.) *your judgment, and let your Moderation be known not here and to me only, but elſwhere and to all men*

The Lord is at Hand.

Hora Noviſſima, Tempora peſſima ſunt: Vigilemus.
Imminet, imminet: En venit! O! venit Ille ſupremus
Arbiter & Judex! *Cujus* nunc ante *Tribunal*
Subſiſtens paveo. Tu *Cavè*, Lector, *Ave.*
& Sic apud Ovid *de* Triſtibus: Ergò *ſavi.*

A Diſtich by one of the Prime, tho' private, Poets of our Age.

He who ſhal read this *Book*, He may *behold*
The *Beſt* of men; but in an *Ampler* mold.
Ita Teſtatur. R. S.

LIBER ELECTORUM.

To the impartial and well-disposed READER.

FOR as much as som Part of the Author's most sublime and mystical Writings are now brought forth to publick view, according to the said Author's Intent and Desire in his Life time, committing it to the Trust wholly and soly of Dr. *Ed. Hr.* as a Person hee put all his Confidence in for that most excellent Service; as seeing one that hee, and many others, knew to bee *not onely* very worthy, *but also* singularly just, and far from worldly, or Self-designes; and moreover had *really tasted* and *savoured very much* of the Author's Spirit, as well before, as during the Time of his Acquaintance with him (although more satisfactorily and fully since that Time) which made him to be so affected with the Matter that is now published, as that hee reckoned all Labour easy and Pains pleasant to serve him, both in Life, *to my knowledg*, and also after Death: so greatly loved hee him and honoured him in the Lord for his Work's sake: as you may easily understand when you shall have perused thorowly, and pondered seriously those learned and elaborate Lines of his, which hee entituleth THE PRÆLATORI EPISTL: to which I refer you. And now I come to give you som brief Accompt of what I knew concerning the Life and Death of this great Saint that now is received up into Glo-

rie. It seemed good unto mee, having had clear understanding and knowledg of that high and glorious Ministration, in which hee lived and died, (and therefore *holding my self obliged*) to bear my Testimony concerning this Authour. Know then, my first Acquaintance with him was in the Year 1663, (the Memory of which shall ever be pretious to mee, because of those great and spiritual Advantages, as *to the Information of my Judgment* about som deep and weighty Points of Divinitie: which none could answer that I could meet with, nor satisfy my searching Mind in those Things, like this holy Man of God, who had profound Abilitie given him in the holy Anointing: (for *which I so reverence him*) and I affirm, that since my acquaintance with him *till the Time of his Death*, he was evermore imployed and busied in an internal contemplative Life: the Spirit in him still searching the deep and hidden Mysteries of the Kingdom. And truly hee was not only a *Seeker*, but a successful *Finder* of that rich Pearl of the Gospel. And albeit his mortal Part is now expired, in which he enjoyed great Inspiration and Prospect of that Light-world, into which he now is entred, *having put off only the weak and leß honourable Bodie*, and put on Immortalitie and Glorie, which in his sick and languishing Bed he gave *great Assurance* of. And although hee had such a foresight and taste of the Powers of the invisibl World, with all the Glorie which is expected in this latter Age to break forth, *yet he was brought into a great Resignation* in the Spirit of his Mind to give up his Right, *as to what he might here have enjoyed yet* in the Body of Mortalitie. For sure I am I knew none that had a more deep seeing and prophetical Spirit than hee had. But *when* that the Symptoms of a dying State came upon him, he *then*, most patiently and cheerfully ac-

acquiesced in the Will of God his Father. The Truth of which I shall give you in one remarkable Passage amongst many more that fell from him in the Time of his Sickness: which is this. Some few Daies before his Departure, perceiving Death's Approach, and being in som Agonies, hee called and commanded to have mee sent for, judging the Time of his Departure might be at hand: being come to him, he said, *Friend, I have this to desire of you, that you would be free to give mee up for Dissolution of my Bodie: I know you have been earnest by Faith and Praier with God to continue me yet in this weak and wearie Bodie, but I am to go from hence: for this Night the Lord Christ hath appeared to me, and embraced me in his Arms, and hath given me that Satisfaction, that it is my Soul's Hunger to taste of Death: the Vision of whose Glorie* hath so refreshed me, that *I long to go* through the *Passage-Gate* of *Death*, to meet him, and *be ever* with Christ my Lord. And after some Words which then I spake to him, hee further said to me, *I would not have you dismayed, though I leave you in the Work that we have bin travailing in together: for do not think my being taken away shall stop it; for it shall live and flourish. And doubt not but God will raise up that good Spirit, that hath bin a guiding Light in and to me, in some others, that shall assist and go forward with you, for the finishing of that great Mysterie which we have mutually rejoiced in. But be yon stedfast, abiding in the Faith thereof, according to what hath been made known by the Spirit of our Lord and Saviour touching these Things.* And so he concluded *with a desire* to speak with his *trusty and dearly beloved Friend* Dr. *Ed. Hr.* concerning the Publication of the *Writings* which his Mind was much upon: who also *declared his Mind*, some small Time after, *in my hearing*, to the Doctor *concerning them*; as leaving them *in trust with no other*; though *some*

Breach of his Will did after happen, which will be sad indeed, should the same not be repaired, that so his Will may be fullfilled concerning his Writings so left in trust. After he had thus delivered his Mind, his animal Spirits grew hourly faint and weak, yet as he was able, many refreshing Speeches and gracious Sentences came still from him, both to his near Relations and other Friends *then* about him, who performed their dutiful and Christian Part to him: for which they received his Blessing, and had his Praiers to God in their behalf. Much more might be recited, but I shall forbear further Enlargement, and refer the Inquirer to those living Testators, to whom this Author was sufficiently known. It may now be *expected* that we should *give some more Satisfaction* as *to the Life of this Person*, how he carried it as *to all holy Deportment*, both towards God and towards Man. For as his Light was great and eminent, so his Life is answerably to be measured. I shall not affirm it to be so perfect as nothing of defect could be found therein; he was a Man that might be subject to Passions and Infirmities, as *Elias* was: yet this I can boldly, and as truly say on his behalf, since the Time of my acquaintance, *he groaned and travailed hard in himself after the Birth of Perfection, forward pressed he towards the Mark of the Resurrection, which was still in his Eye, daily preaching it to himself and others; being of late Years* more than ordinary *in Mortifications and daily Dyings to all things, that came in as the Effect of the Fall. And indeed for the later Years of his Life he took up so much with God, as he cared to be very little known among Men*, (alwaies excepting his dear Friend Dr. *Ed. Hr.* whom he would not willingly be without at home, even when most retired) *I say, he cared not to be known in the World; as a Preludium to his not long staying among the Inhabi-*

tants

tants thereof. For thus far I made my Observation upon him, that *I often saw the Spirit of his Mind translated, and was gone up*, beforehand as it were, *to prepare a Mansion for his Soul*, which then groaned to be set loose from *so unagreeable a Bodie*: yet as little so (by *reason of its habituated heavenly Inclination, and sometimes extraordinary Exertion and Elevation*), as a mortal Bodie could lightly be. *Hence it was that he so often let fall this Expression*, 'Oh! 'how little do I care to live, without I might come 'to put on the Bodie of the Resurrection, by and 'in which I might do the Will of God in this low-'er World with as great Libertie, Alacritie and 'Constancie, as Mount *Sion's* Saints now in Glorie. Thus in grand Soul-Introversion, and Body-Exertion he spent *this later part of his Daies*, delighting much (as the Dr *E. H.* and several more know) in an abstracted Life, and coveted Solitude, withdrawing from his publick Ministery, wherein he had formerly exercised himself, but *of late, after the Example of the holy Apostle* Paul, *he retired* to a little convenient Place of his own; yet not refusing any that would come for spiritual Direction and Counsel, freely giving, as he had freely received from the Lord. Thus painfully did he labour in the Vineyard of his own Soul, and for others, in the Name of the Lord. In the Time of this his Solitude he writ more, *as much more*, as what is now brought forth into publick View: wherein are many great and mystical Truths that were opened unto him from the pure central Light that rose from the morning-Star; whereof this Tract sheweth something, though but as a Glance of what lieth hid in the fuller Bodie of the *Golden Remains*: *which some-bodie doth retain, for the present*, which when they shall see Light (*as we will yet hope they may*) they will appear as the Express of a deep

Spirit, which had great Libertie of access to, and Abilities of diving into the infinite Ocean of divine Mysteries, through the favourable Guift of a faithful and bountiful Lord, the Almighty God. Therefore he being so greatly good, let not thine Eye, O *Reader*, be evil: nor let any one stumble or be offended at either the Author or matter, Method or Expression; but give place to that pure Light, which gave him such an Understanding and Sight. If the Meat be too strong for thee, thou hast liberty to refuse, and maist set it by, till thou art grown stronger in Spirit: it was the Author's Judgment not to impose, he left that for the Lord alone, to dispose the Mind for reception. But doubtless it is prepared as a living Portion for such as hunger after spiritual Dainties and heavenly Mysteries. Let me therefore beseech you to be censureless, till the Day of the Lord cometh, without Clouds, to arise in the Heart of your Earth, so as to clear up all doubtful matters of this kind; observing the Doctrine of that *large spirited Apostle*; *which is*, To abide in that Spirit *of Love*, which can hope, believe, and bear all things, and cover and comprehend what we mai not yet perfectly understand or reach, as not being happily come to that clear inspection of things; *thereby to be so imboldned* as to pass Judgment with an infallibility thereon, but rather give room and grant Christian Liberty to and for the various Gifts and Operations of the Spirit in each one. For, sure I am, it is that which will secure us in the Peace of God, which passeth Understanding, which will guard our Hearts from the evil of Controversies, which this Author did study to avoid, though of sufficient Learning and Ability to manage them, yet of late Time kept himself from all such Ingagements, *quietly resting* under the droppings (or rather *Pourings*) of the

holy

holy Anointing. Of which I shall give you some particular, as the ground-work of this *Subject* here *treated* of, *being the Knowledg of God out of Nature, and yet to be known in the Globe of eternal Nature.* This you must know he came to understand by his Spirit, being caught up into the still Eternitie for *several Daies together*; which in some Part of his Writings he giveth an hint of: and so from what he in the still Eternitie saw and heard, he wrote (*behold who was the Copy*, and *then*, but not before, *compare* the *Writings* therewith), and the Springs in him did daily fill. Of this I was Witness, being conversant then with him, and making Remarks, and taking Observations, with all Exactness possible, of those wonderful Transportations he had, (or rather they had him) for *the space of three Weeks together*, insomuch as I can do no less than bear my Testimony concerning his Spirit's Height, whilst his outward Bodie lay in passive Stillness in this visible Orb. Surely, we may conclude, he was as another *Moses in som sort*, taken up into the Mount with God, as a Friend and Favourite of the most High; where he did see, hear and learn these so deep and excellent things, which are, *by great Care, and no less Conscience*, brought forth to Light. Therefore, *pious Reader*, be satisfied, that here is a true and real Draught or Copie taken from the Original; yea, drawn by the blessed Author out of the Original of all Worlds; where he saw what he saw in pure Abstraction of Spirit. The Publication of which the Author intended before his Dissolution, being incouraged thereunto by the above-named Doctor, *his true hearted and right worthy Friend, who well understood his Worth, Writings, and Spirit* as well, if not better, *than any Man living*; as also readily promoted *by another Person*, who therefore is in *the Pre-*

Fatori Epistle very honourably mentioned, and most worthily and nobly decyphered and described, if not perfectly delineated: Both of them jointly rejoicing, that they had found out such an one, so *abundantly filled* with God's blessed Spirit of Love, Wisdom, Holiness and Meekness, and influenced so extraordinarily by the same; sufficiently apparent in the Gifts and Graces he was endued and adorned with. Whereupon they could not choose but freely offer, *both of them* their Assistance; the one his Head and Pen, the other his Hand and Purse, to go thorow with, and carry on the Work, for, *the easily-foreseen*, universal Benefit: Nor can I doubt but both of them will receive no small Reward from the hands of Him, who will not suffer only a little cold Liquid (or, as we reade in our English Bible, *a Cup of cold Water*) given to any of the little ones *in the Name of a Disciple* to drink, to be unregarded; *nai*, not him, *whosoever he should be*, that gave to such an one thereof, to go unrewarded: for our Lord expressly declareth his Mind therein, and that with this Asseveration, *Verily I say unto you, he shall in no wise lose his Reward.* Yea, I have good Ground *moreover* to believe, that the same good Spirit of Grace and Glory that lived in, and rested on the Author, may *multiply* on them both also: even so and *Amen* O Lord God: And let the Residue of the Spirit to all the *just* and faithful ones come, for the perfiting what this Author had so clear a Prospect of in his enlightned Eye. Now give me leave, *good Reader*, to conclude with this holy Challenge to all, *that are Lovers of heavenly Truths, mystical or plain*, if any be *of that high Evangelical Order he was of*, come forth, bear your living Witness, and go on and forward *valiantly* to the furthering, and strengthning, and finishing the great Work, which

this

this Author was daily labouring in. Let us ſpeak and write, love and work, faſt and pray for a continual flowing down of that pure and holy Unction, for the *conſummating* in and amongſt us, that which this holy and heavenly Man left to be fulfilled and accompliſhed; which, verily, will be Joy, Praiſe, and Glory even to him, who *according to the Fleſh* died, but now liveth among the perfect in Spirit; who alſo *waiteth* for the bringing up thoſe that ſhall make up the Number of the Church of the Firſt-born, who are *enrolled* in Heaven; of the Number of which let us ſtrive, preſs, and purſue to be, that the *Love-Hallelujahs* may in our Day be ſung to him that ſitteth upon the Throne, and unto the Lamb, who is *crowned King* in Love's Kingdome: where only I would be known, and found alſo truly

Yours in that pure Fellowſhip

Into which the Lord himſelf

vouchſafe to lead you;

So heartily prays

J. L.

THE

THE PRÆFATORI EPISTL.

By one

Who is ſtudiouſly ambitious and earneſtly contentious, as wel, if not more, to promote the *common Salvation*, as theſe, or ani other *uncommon* Myſteries, the moſt abſtracted whereof is *never without Moralitie*, moving upon the Affections.

Chriſtian Reader.

FOR ſo in nature unfeignedly, as in Name profeſſedly I wold have *you* to be. *Miſcalled* you, I hope, I have not in this *Compellation*. If I have, then are you utterly incapacified as to the Concerns of theſe Myſteries and

Sublimities. So bold am I to tell * you, and such and *Anointed* one am * I; *what soever Judgment mai pass upon mee*, or if I be not, yet do I prai, resolv, endevour, or purpose; or at less'st, desire, or wish to be. No mo at all of this, yet this beleev wee all of us, that it is *a most rare Thing in it self*, were there neither Rewards, nor Punishments, to be *realy* and *truly* Religious in the *Old waie*, which is the Good waie, out of which there is no Rest. But you mai sai, who cometh here? whence you? what *Religion* are you of? you are, I beleev, a *pure* one! Wel for me if I be. However to the *Question* (not asking you who made you an Examiner) and in Meekness and Fear, as I ought, I answer, and that in the Words of a Servant of God, and of the Lord Jesus Christ, *viz.* I am of that (*a*) *Pure Religion and undefiled before God and the Father*, which *is, to visit the Orphans and Widows in their Tribulation, and to keep* miself *unspotted of the World.* Of which Faith, or Persuasion, Judgment, or Mind, was blessed *Paul (in whom alone were evn the Apostles* All) who further acquainteth you that Christ Jesus his Master and Lord was of the same, as to the *whol Church*; which Hee loved and gave himself for, that He mought sanctifi it, *&c.* not having *spot*, or wrinkl, or *aught of such*, but that it shold be holi and without blemish, or rather *Amomous*, so the (*b*) Word is, that is *irreprehensibl*, safeguarded from the bitings of † *Momus, one of the feined Gods among the Gentils*, who wold be ever carping (such *was the snarl of his goodli Godhood*) at everi thing, and who is, *I fear*, worshipped *evn* among our own

* *Sed antequam de te, pauculа de te, itidem de me: quippe intra nos est, quod contra nos est.*

(*a*) Jam. I. ver. last.

(*b*) Ephes. V. ver. 27.

† *Religion is no mormo, Momus, nor frowning Purit.*

own selvs. So Idolatrous, or superstitious are wee, *all almost*, becom. But more particularly, if *that mai be more for your Satisfaction*, and to let you know, *by the waie*, that neither the insinuating Jesuit hath deceived mee, nor perilous Books poisoned mee, nor fantastic Teachers seduced mee, nor corrupt Church-men carried mee away with everi Wind of Doctrine, I here, *publiely*, to the *Interrogatorie* about mi *Religion*, *repli*, Sir, I am of, that termed, the *Reformed*: but let mee tell you how: *sciz.* as *Reformed not against* either *Pagan*, or *Papal Roam*, and yet fairly and fully *I mai safely affirm*, from both: and this too without the *dividing addition* of that *new cast Name*, Protestant. To be ingenuously free, if I must *protest* against ani thing, it must be among other Matters, against (c) *Schismatic Names* (for those I (d) *hate with a perfect hatred*) which so basely, thro' the iniquitie of the Times, to the grand disservice, damage and disgrace of the *Christian Religion*, at præsent abound. Nai, I cannot patiently enough bear, or *hear* such *Names*; no, *not evn* then, *when* those be used, *or rather abused*, only for Distinction's sake. Certs, at the very best, these can be no better than Nicknames, I was about to call the same, for the sake of the mani, *Old Nick*'s names. The consideration and ponderation of which verily maketh mee not so promptly to approve, or thorowly like, evn that *Name it self* of *Reformed*, either *Catholic*, with Mr. *Perkins*; or Church, or Churches, with most, if not all:

All

(c) 1 Cor. IV. ver. 1, 2.

(d) *As much as carnalitie: tho' had I been in the ARC (a Type, supposed, of the visibl Church) with cursed* Cham, *I shold hardly, for all mi hatred, I believ, have* leaped *out: except I had been out of mi wits; as out of the waters.*

All the name I desire is an honest good Fellow ;
Or a pure pute Christian, inoffensively mellow :
Unhypochondriacous, or toucht with the yellow.

Son of a Church, or *Son* of a Chappel, *if there be no more* in it than the mere Name, is alike to mee. *Member* of this, that, or the other Classis, Congregation, or Bodie, is all one and the same thing, if *ani thing at all*, to mee. *Nai*, Plainly, a like to mee, (or rather unlike to mee) is a *Friend* with *Thou* and *Thee*, and *Hat* on *Head*, and that Supererogation of the demure *look*, or long *Gaze*, and of the *formal* putting forth of the *Hand*, which appeareth, *to such a Mortal as mee*, a *deceptio visus* ; and tho' pretti ; yet not half so fair, or neat, (mithinks) as the Trics of *Legerdumein*. *I care no more* for *Luther*, or, that Patriarch of Presbyterie, *Calvin*, *Cramner*, or *Hooper*, *Jewel*, or *Hooker*, *Perkins*, or *Preston*, *Huit*, or *Love*, one, or other, *courteous Reader*, than for thee, that *is, to pin mi Faith* upon ani Man's Sleev ; *for fear he mai carri it I know not whither :* yet *I care not* if I tell you, nai, *I dare not* but tell you, that, *of a truth*, I am no Respecter of Persons, *at leſt* in this respect, and that I own and love you, as I do mi own self ; and if that be not fair, hang fair : I dare not say *yourself, if you will :* which saieing is commended, *forsooth*, for a great Piece of Wit and Law as it were, nai, it is avouched to be one of *the best* that ever was, wil, or can be made. But all this while I can discern therein neither Law, nor Love, Wit, nor *so much as* good Manners ; I am so dull and dim too. * I never hitherto could understand, see, or hear, that

* *Whilst Hypocrisie lieth under the clouds Brow of a Pharisee: a cheerfull countenance is the Emblem of Innocence, which excludeth as wel Moroseness, as Madness.*

that *Christianitie* and *Civilitie* have at ani time given the less'st bad, or unbecoming Word; either before the Faces, or behind the Backs of each other: much less falt out, or gon together, *as wee phrase it*, by the ears. I must acknowledg mi smal self greatly engaged to both for their teaching me better Manners, and a more genteel Mode than that of making personal Quarrels, or Reflections. Nor have I onely of the two, *abovenamed*, learned, but of other, too. I learn somtimes somthing of ani thing, or Person, yea, or Word. Word? O brave! Word? what do words signifi? what? in the Judgment of wise Men, much; and in the *Daie of Judgment* more: much more than I need, or can indeed tell you. But a word to the Wise-Wel, I have heard of a certain Word, O! it is *Aposiopesis*. That is, truly, a strange Word, for it speaketh by holding its Toung. Peruse that Vers of the Evangelic (*e*) Prophet, if this iniquitie be purged from you, *til you* (or rather *yee*) di-thus dreadfully *in the Original*, and nothing after it, but *a silent Punctum*. There is another too, (*and but two shal I name in all*). This is *Prosopopœia*, which is a wondrous Word, as strange as the former. This speaketh to things void both of Reason and Sens and Life. Consult with the same (*f*) Prophet, and that *Man of God* mentioned in the Book of Kings. Nai, it frequently among the best of Orators bringeth up *the veri Dead*, and *when* so *raised* and fetcht up, maketh them *alive*, and next to *speak*, and that *articulatly* and distinctly, *mightily wel*, and both audibly and *laudably*. Have a care now of your Words, mind wee, all and everi of us, all and everi of our Words. You know who said

(*e*) Isaiah XXII. 12.
(*f*) Chap. I. ver. 2. 1 Kings XIII. 2.

said, *Man shal not liv by Bread alone, but by* everi (*g*) Word *that proceedeth out of the Mouth of God*, was it not our Lord Christ? Told he not the Devil that? Quoted Hee not the Scripture too for it? If I shold sai the Toung is a (*h*) *World* of iniquitie, wold not St. *James* be mi Compurgator, if ani shold tax, blame, or quæstion mee for so saieing? *Me*, I dare venture to sai, there is a *World in a Word:* yea *more than* that, vouch, that this *whol World*, and the *other* likewise, were both *made* by *one* (*i*) *Word*. Mai be, you wil beleev not one Word of all this? Wel be it so, or not: of this not a word more, *than said*, of this matter from mee; who yet dearly love words in their proprietie: I wish it prove not to an excess, which I mai justly fear; seeing, that Great Linguist and Apostl evn of the Gentiles, reproveth ἀτεχνολογία (*k*) it self. What? Good words quæstioned, prohibited, spoken against? Urbanitie it self ill-thought of, or, *at best*, a vanitie? What shal wee sai then, or think of Cramp-words, or Criticisms, Jocs, or Witticisms, Railleries and Drolleries, Quirks and Quillets, Trics and Trangams, Kniff-knaffs, Bimboms, *&c.*? What of Whims and Shams, Punns and Flams, Stultiloquious Dialogs? What then of Obscœnities and Scurrilities, Huffings and Dingings, Æquivocations and Lies, Invectives and Satyrs, base Railings and malicious Detractions, Accusations, Condemnations? But what of common Oaths, cursed Dejuries, monstrous Perjuries, damnings most dreadfull, Imprecations innumerous, Execrations horrendous, Blasphemies stupendous; *to pass by their Autors*, the infamous Inventers; their *Utterers*, the villanous *Venters*; their

(*g*) Matth. IV. 4. (*h*) Jam. III. v. 6. (*i*) Joh. I. v. 1, 3. (*k*) Eph. V. v. 4.

their * *Abetters*, the odious *Fomenters*? Why? were none wiser than I, *with the Man after God's own Heart*, I shold refrein from *evn good* words, in their præsence, *and be silent*; or with the Arch-Angel, *disputing about the Bodie of Moses, onely say*, (*l*) (tho' thei were Devils I contended with) *The Lord rebuke you.* But the new Mode is quite of another guise and other, far other-gets, Words, are the Courant, pass for current Coin, and the newer-minted the more curious counted, yea, laid up in store to be brought forth upon som public, or special occasion *evn* som thereby *worded to death* by the learned anger of the *Archilochus*'s of the Age. What words can utter the Deviliſh Noiſ wee make and that one againſt the other? But what a confounded Bomb about the Pope? *I know not the Man*, (as *Peter* said in another case, and a sad one we know it was) and, *sure I am*, I ow him nothing but as he is, *I suppose*, a Man: so, I confess, I do the *dutie of Civil Language*. Mai I not say, *I honor him as* (if hee be as thei sai) *a Temporal Prince*? If this mai offend ani of the *littl ones* of Christ, I can forbear; *yet* these *littl ones* mai, *and ought*, to bear *a littl* with me likewise: forasmuch as I speak (*m*) *sound Words*, yea the veri Words of the great God, as delivered by an Apostl, who *commandeth* mee *to* (*n*) *speak evil of no man*, yea more (and as to love the Brotherhood so) to (*o*) *honor* all men, and then —— And so much for this præsent of this particular Point. Not meddling

* *We all mai sigh to sai, what wee sadly see, our Rents like to prove our Ruine, our Distractions our Destruction.*

(*l*) *O what a Rout There is about* Roam's *Outward* Man of sin! *Look into self, What, art an Elf? Rout* Anti-Christ *within.*
Bona verba, quaso. E. H.

(*m*) 2 Tim. I. v. 13. [*n*] Tit. III. 2. [*o*] 1 Pet. 2. 17.

dling with *Popish Doctrines* and *Policies*, by which the *veri Pillars* and *Foundations* of the intellectual World, *Reason*, *Moralitie*, *Civil Government and Religion* are all not onely out of cours, disordered and shaken, but undermined, removed, rased down and digged up. Nor take I *ani delight* to relate what is credibly reported, *if not recorded*, of Pope *Paul the third*, who as he lai on *his Death-bed* was heard to sai, *hee shold shortly be resolved of two Things*, Whether there were a God and a Devil, an Heven and a Hell? *Less'st of all* shal I have a *Rencounter* with the *Apocalyptic* Beast (*mark that*) from which, O God, keep Thou us; elf all our watching, warding, training, guarding and the best of endevours wil be in vain. For, *as one divinely*, it is the *immediate* Præsence of the Lord, that must (not that *in the inter*, wee mai not interpose and oppose with tru Courage and Zeal, as wel as renounce and abhorr with heart and soul *all manner of* † *Papism foisted in among us*; not barely that *poperie* which is openly and publicly professed and propagated in their known and common Positions and Principles, but *that likewise*, which is more *unsoernably*, yet not less *dangerously*, masqueraded and disguised in *Sects*; whether under the Name of Faction, or Conscience) yet stil, *as above*, it is the *immediate Præsence* of the All-wise and the Almighti *that must both conduct us* and secure us Vigorie: by *this* alone wee can hope to withstand

B the

† *A Priestli Brat, by them ingendred on*
Ignorance, Fear and Superstition.
These three completly make the triple Crown;
And stil support old Rome's *Imperial Throne.*
How slily do the Priests by help of these
Make men beleev *and then do what they pleas.*

the Furie of the Nations, the Gates of Hell, and Plots of * Papists.

But all this while setting aside the *Whore*, or *Beast*; how visibl are the nasti and beastli sai-ings and dooings that are *amongst*, nai *against* our † selvs! What an Age, O! Oo! oh, ah, wo and alos! do you the Reader and I the Scribler liv in! How am I* nonplust for Expressions! Is it not (*to synchronize and symphonize a little*) an Anti-Ecclesiattic, Anti-Fanatic (and *to mouth out more*) an Anti-phrastic and Anti-Christian (*or more mildly, and where best*) an Hyper-Caco-Critic Age? so filled and overgrown (*not to mention speculativ Infidelitie, practicous Atheism, horrid* (p) *Blasphemies, and all manner of Diabolism*) with so much peevish passion and pestilent pride (*by which onely a Man becometh contentious*) that men wil not yield one gry, iota, jod, or *Chirik parvum* (*bit, or whit, is a thing too big*); one unto the another. I wold not be understood, or conceived, Candid Reader, (*if so yon can be*) to speak this of wise men (*wheresoever those be*) who albeit ever so much contended with, yet never so much as contend: well knowing, that tho' men mai have the right on their side, yet, for want of having their Spirit right, be very erronioufly censorious,

* *Papism that's a secular Deviss,*
Meer Trick of State in Reverend Disguise,
Th' ambitious Spawn of later Centuries.

† *The Church is wounded and rent most desperatly by the evil Spirit of Division. Remember wee all the Apolog of* Bessarion. *So humbly requesteth* E. H.

† *After all that can be writ, or said, this same* motto *must be subscribed,* Peccatur, *plus quam* exaratur; *imò vertor quàm ut* intelligatur. *E. H.*

(p) Lewis *King of* France *severely punished* Blasphemies, *staining their Lips with an hot Iron. And because by his command it was executed on a great rich Citizen of* Paris, *some said, hee was a Tyrant. Hee hearing it, said before many, I would rather God, by searing my own Lips, I could banish out of my Realm all abuse of Oaths.*

rious, ſhort breathingly noſi, ſuperſtitiouſly ſupercilious, immoraly obſtreperous and moſt inevangelicly malevolous, vitious, vitilitigious; wronging both themſelvs and other thei converſ with: beeing mani parafangs (*in regard of their*, ſo *parastrageadiating*, mani Degrees (*in reſpect of their ſo domineering* with Rodomontado-language, brandiſhing, *as it were*, with the Sword of their Mouth, as wel as the Mouth of their Sword) not only from the *lowlineſs* and *meekneſs* of the Holi Lamb, but evn from the harmleſnes, or *harmleſnes* of the common Dove, yea from the *noted commendableneſs* of the Engliſh *good Nature* (*ſo proper to our Nation, that no other Language can tell what Good Nature in* Terminis, *what the ſame* verbatim *tranſlated, what the* Idiotiſm *of it meaneth*) nai, further, from the fair *ſerenitie*, fine *ſedateneſs*, charming *ſweetneſs*, obliging *candor* and conquering *Patience*, notoriouſly *famous* in meer Ethnic and Pagan Conſtitutions and Tempers. But a littl to imitate *Ahimaaz* and to *go*, as hee, *by the waie of the Plains*. In theſe our daies everi man is for himſelf, is not then the Devil for him? Or, is God for us all, when wee are * all one againſt another? *Yet ſo it is*. Everi man's Hand againſt *Adam*, and *Adam*'s againſt everi man. N. B. *All more Iſmaelites, than Iſraelites, or Jeſuelites*. Loving Brethren are as rare Birds, as black Swans: *not to talk of remote Relations, Acquaintants, or Strangers*. A Brother's Knife, Sword; againſt a Brother's Throat, Heart. Iniquitie aboundeth (*I fear to ſai, yet I mai*) with a Vengeance. There are as mani Sins, as Saints, as Men: What prate I? Men? were men ever ſo mani, one man mought reckon all the reſt; but the Sins of one Man are more than he can count; how much more then, for which he can giv account? No man's

* Dum ſinguli pugnant, univerſi vincuntur.

Head can number his Sins, beeing far more than the Hairs of it. Assuredly in these (o) last Daies there wil hang over us, or stand upon us periculous *tempestivities*, *hard* (p) *Seasons*. *Nations are becom Abominations*. Since the World was, never was the World so wicked as now. It was in old times *the wickednes of the World*, but in our, it is (the Tabls being terribly turned) *a world of wickednes*. I shold shamelesly, said I otherwise, li. What saith the Apostl (q) *John*, confirmeth hee not what I have affirmed? The whol World, *saith hee*, lie's in wickednes; not wickednes, *only*, in the World. The case I take to be damnably base, no less than abominably different, and such, as confoundeth (*however in mi thoughts*) Philosophie it self: beeing in a Diameter and absolutely opposit to the Rule of all Reason, Right Reason; for the *Accident* to be recipient of the *Subject*. I know not, I speak solemnly, *how to call* the wickednes of these *last daies*; mai I not write, according to all Chronologic computation, the *last hours*; considering the time now and reflecting on that past when those words were penned? *I resume* and acknowledg miself wofully at a loss, so *ineffably* comprehensiv is the iniquitie of this Centurie, that it self alone *conteineth* the whol World: which heretofore was called a *Seat of Wickednes*; nai all the Wickednes *that was* in it, *was once* concluded within the compass of one Gardin. To make the best of a bad matter, wee the most degenerate Of-spring of the *first Adam* (let us not name, *for shame*, without better Manners, the name of the *Second*) have farr exceded our Fore-father's evil, and for and in our time have set up Sin at such a pitch, rate, height, that it is moraly (*shal I sai, or immorally?*) im-

pos-

[o] 2 Tim. 3. v. 1. [p] Καιροὶ χαλεποὶ ἐνστήσονται.
[q] 1 Joh. 2. 19.

possibl to imagine, *how Posteritie shold add to our iniquitie!* Sin is not only now customarily, obstinatly and obduratly, *in private*, connived at, consented to and committed; but autoritativly, exemplarily and Diabolicly, *in public*, countenanced, encouraged, taught and (*what is our wo and worst of all*) men are becom (*to add one drop of Mercie more to our Miserie*) irrevocably and irrecuperably and *impudently* impious. In *plain English* wee are from the Crown of the Head to the Soal of the Foot, not barely wounded, bruised and putridly sore, but mortaly Sick, senlesly diseased, and, *as I dread*, gasping and dieing, if not dead and gon, without all Remedie: εἰ μὴ * Θεὸς ἀπὸ μηχανῆς. *O Great Britain!* how litl art Thou dwindled to! *O England*, the Land of mi Nativitie, once the Terror and Wonder of forein Nations, now maist Thou, with dread and shame too, wonder at thiself! Within thi Walls and Palaces Goodnes and Truth have not more Præcepts and Counsils than Contradictors and Adversaries. *Religion* (aloss) is but taken up (*I wish I were mistaken in what now I write*) under-hand, while Pietie and Honestie li under-foot, and what more foul Iniquitie than feigned Sanctitie? the *old Proverb proclaimeth*, † dissembling Pietie to be double iniquitie. NAI, *How mai wee lament, to see the loathing of Manna, evn among Israelites!* But if wee look into the World: Oh the monstrous Havock that is made of Moralitie! The manners of Men (*out of which beeing bad, good*

* *Unless the Almightie appear in the Majestie*, as originaly, *a* Fiat *and create Salvation for us.*

† NB. *Take heed of those* Serpents *that are of the* color *of the* Ground. *Holi* Paul *doth beseech you to mark them:* Rom. 16. 17. *I am misinformed if the same, rendred* contrari *mai not as* wel be readd nigh. *There are no Doctrines so perilously repugnant to the Truth, as those that nearest resemble it.* E. II.

Laws were bravely made) have now brought the veri Laws their ſelvs, *moſt baſely*, under their Subjection. Never more Laws than at this Daie, never ani more lawleſs than at this Daie. The Laws which men, ſuffering wrongfully, run to for ſuccour (as ſilli Sheep in a Storm for ſhelter to Briars, or Brambls) prov littl better than thoſe and ſerv but to tear off their Skins; or, *at ſofteſt and faireſt*, to turn their Fleeces all to tatters. Yea, a pau man hath now enough offended, if hee be not abl to defend himſelf. Nai, what one *man* doth now, is an hainous trime, huge tranſgreſſion and ſevere-ly puniſhed: when what *manii* doo is thought and judged wel of, tho' much worſ and farr more abominably baſe: provided it be done by *Great Ones*. *To ſtabb and kill are both valour and ſkill*. Men periſh merely for and at Men's pleaceurs. It is both the Rule and Practice to repell and repai force with force and fraud with fraud, *moſt un-Chriſtianly*. The Chriſtian's Laws are bought and ſold: the Chriſtian Chraritie dead and buried, if not ſtinkingly rotten too. Luſts now are becom Laws; or if ani venture to make theſe Sins, be bold to ſai thoſe muſt be, very *venial*: and yet, *which is ſtrange*, a man ſhal be made a preie for a word.

As for *Welth* that rideth (up-a-Cock-horſ (*paſſ by the term*) while *Worth* holdeth but the ſtirrup. Yet if the Devil ſhold com to mee, as formerly, when (*r*) *the Sons of God preſented themſelvs before the Lord*, hee came likewiſe among them and *mor lately* to the veri Son of God (*s*) Himſelf, *tho' with an If* and ſhold ſhew to mee all the Glories of thi lower World, as hee did to our Lord *and* ſai to mee, as to mi Jeſus, ταῦτα πάντα σοι δώσω, and then

[*r*] Job i. 6. [*s*] Mat. iv. 9.

then com agen *with his Deviliſh* If, yet I hope, I ſhold be ſo ſtrong in the Grace which is in Chriſt Jeſus our Lord, as not to take *him for mi Lord* and deni Him who bought mee and fall to worſhip that Fiend *for all the World*. For, to ſpeak as a Man and ſomwhat as a Philoſopher, *I never* * *covetted to be maſter of ani thing without mee*; inſomuch that I have ever thought (*ſince I knew how to uſe mi thinking facultie*) a meer worldli man to be the greateſt wonder in the World. *But wo! and ſo it is.* The *World*, *the Fleſh*, *and the Devil are*, indiſputably and indubitably, *the Trinitie*, which is beſt underſtood, and in ſequel moſt adored. Hence wee ſee Præcepts wil do no good againſt Sins, no not Jehovah Ælohim's Decalog, the Lord God's Law of the Ten Words, againſt men's Luſts, animoſities, enormities, Anomies. Nai Mercies, the moſt tender, melt us, mend us not and Judgments, the moſt ſevere, harden and make us worſ and what wil be the end thereof? Are not theſe *a Lamentation* and wil be for *a lamentation*? O! Where are the *Moſes*'s, the *Jobs*, the *Samuels*, the *Daniels*, and the *Jeremiahs*, the Mourners in Iſrael for the *Abominations thereof*? It is, I confeſs, a good fault (*be favourabl*, *I prai*, *to the Phraſe*) to afflict our ſelvs for others Faults and to be grieved thereat; ſo wee be not guilti thereof: but to mee it ſeemeth next to impoſſibl to look at præſent to *other men* and yet have a præſence of mind at the ſame time and *be our ſelvs*. *Howl wee* therefore *wo* (*t*) *worth*

[ſ] Mat. iv. 9.

* *One being* readi (*I ſhold have ſaid*, nigh) *to di*, *clapt a* 12*s piece into his Mouth*, *and ſaid*, ſom wiſer than other ſom, if I muſt leav all the Reſt, yet this I wil take with mee.

[t] Ezechiel xxx. 3.

the Daie! ſhal it be the time of the Heathen? How i the nobl Vine turned *into a degenerate Plant of a ſtrange Vine to the Lord God!* What, tho' wee waſh with Nitre and take much Sope, *yet* our (*u*) *iniquitie is marked before Jehovah.* O the Wickedneſſes perpetrated with an high hand and repeted in the ſight of the Sun! Oh! the ſtupendous prodigies of the innumerabl impieties that are daily, hourly, minutely and more, heard, underſtood, felt, ſmelt, acted under (or according to *Copernicus*, above) the Sun. Surely (I ſpeak it in *ſober ſadnes*, the oneli Sercher of Hearts knoweth) the univerſal Fabric of the World turneth, til it be overturned and burned too, *as it wil be for a Witch* (of which there is enough and but too much proof and evidence) I ſai the whol frame of the World (*ſeemeth to met and I think and take miſelf to be very free from ani vertigo in mi cerebello*) to circumgyrate, to wheel, whirl and turn round about in a Topſi-Turvi (*excuſe the expreſſion*) as if everi man went the wrong waie to work; All Arſi-varſi (*words are wanting, what ſhal wee ſai?*) the *clean*, nai foul, *contrari* waie.

NB. *Lord have Mercie upon us! Chriſt have Mercie upon us! Lord have Mercie upon us!* wee need all cri and cri agen and make it, at leſs'ſt, our *Common Praier*; if peradventure that mai prævale and be *proper* for this daie and time wee liv in; where not only the *Whore*, the *Beaſt*, and the *falſ Prophet* are, but the *Red Dragon*, the *Devil and Satan* ſit upon the Throne reigning in great ſtate, holding out the Sceptre. For without diſpute, or doubt, leſs can neither be ſaid nor ſeen, ſo tru and apparent it is. Wee now celebrate, *as it were*, the veri Incarnation, *yea*, the Inauguration, *yea*, the Aggran-

[*] Jer. vi. 22.

Aggrandization, *as I mai sai*, and Exaltation and veri Glorification of the * *Prince of Devils*; such a damning crew we cannot but sadly view reigning, raging, roaring: that, to sai no more, Torie *hiss-elf* must turn out of door. For the Abyss of Hell is opened. and Hell it self unspeakably hath (*t*) enlarged it self, *having been til now confined*, but now is com up and broken loos upon us publicly, got above ground to act its part *here* on the stage of this World. But I draw the Curtein and go and glad I can escape too so, and leav it to the (*u*) *Angel's Judgment*, but the God of *this* (*v*) *Age*, I mean, the *Devil's Commandment*, He who is filthi, let him be filthi stil —— Nevertheless let him remember withal that he must and shal (who *is thus his most humbl and obedient Servant*, remane, *nolens volens*, without, eyn the veri Gates, (*where dogs are*) of the holi Citie, the *New Jerusalem*. For there is no entrance thereinto but by these (*w*) Gates. What then wil the woful consequences hereof be? No less, nor more, nor other than these, that when the *inexorabl* Messenger, *whose Name is the First Death*, shal com (as *certenly*, *and yet*, *as uncertenly hee wil*) and uncloath and unflesh him too; the *Second* Death, *when the first hath doon*, shal follow and *Hell* (which hee shal find to be more than a Bugbear, or Scarcrow) when hee goeth thro' the Gulf, that (*x*) *empti* place, void space, or great fixed (*x*) passage to it) *Hell*, I sai, (once a-

gen,

* O Res! O mores! *bone vir*, vel Dæmona adores. *E. H.*

[*t*] Isa. 5. 14. [*u*] Rev. 22. 11. [*v*] 2 Cor. 4. 4.

[*w*] Rev. 22 14.

[*x*] Luke 16. 26. Job. 26. 7. *Datur ergò vacuum contra Paganorum omnium Philosophiam Lucretium.*

gen, becauſ I wold not have him forget where it is, leaſt hee unhappily fall into it) ſhal, muſt and wil have him and hold him faſt too (*whatſoever loſ opinion hee in his Life-time, here on Earth, mought have been of as to it*) or grant, it ſhold, or could not; yet he falling in, and it beeing, confeſſedly, the *t loweſt* part of the created World, and under the waters too, and that farr beneath the Sea in a much lower place, *vorago*, or, *as above-ſaid*, Abyſs; moreover, (if *the Scriptures* of Truth mai be credited) a *u* Craving (beyond the Horſ-leeche's two daughters, the Grave, or the barren Womb, the Earth, or the Fire) and *v* hid and horribly dark, and a certain definit *x* dolefull place: But *how* (*y*) *deep*, tho the remoteſt from heven, the *moſt high God*, alone, knoweth. To repete, *for the ſake of a perſiſting and perſevering Sinner, by waie of caution*, ſhold Hell have *no hands* to hold him, or were there *no keies* to theſe Chambers of Death, wherewith to *lock* him in, (*both which are as falſ as* Judas, *or the Devil*) yet ſtil (*I canna ſai non obſtante*) nor ſtil, *in the ſenſ we moſt commonly take it*, if *there were no more noiſ, than* the wailing and gnaſhing of teeth there) *Yet ſtil*, I continue and procede to ask (*and let him anſwer*) what can hee hold on, when in; or what can hee hold by to help him to get upward; much leſs up and out out agen. *Hic labor, hoc opus eſt* —— But to help a littl at this dead lift and it is but a very littl and that badly too, *Hee need not fear falling into it*, for hee and ſuch as hee is, ſo continuing

t Ezec. 26. 20. Pſal. 88. 6. *u* Prov. 27. 20. & 30. 15.
v 1 Pet. 3. 19. Matth. 25. 30. Mark 9. 45, 46.
x 2 Sam. 22. 6. Pſal. 18. 5. & 116. 3. *y* Pſal. 86. 13. Prov. 19 18. Revel. 21. 3. *Non eſt aborco qui te reducat Orpheu.*

ing and forgeeting God, shal be [z] *turned into*, nai, *rather than that shuld fail*, [a] brought, [b] cast and thrust, or driven down into Hell; that Hell, *on the other side and far beyond and below the profundities of* Sheol, where the (*c*) Gehenna of Fire is, and where are (*to speak a little of it*) the profoundest sorrows, the Plagueist miseries, the worst entertainment and most damned Companie; whose veri language is, *Ah, oh, o, o, wo*, and, *as most and best*, Belching out Blasphemies for ever, ever.

This is but litel to what the Scriptures tell
Of this confounded dreadfull place of Hell;
But what is meant, mai som sai, by all this?
Nothing, *but that wee mai not walk amiss,*
But enter *through the* Gates *to th'* Citie of Bliss;
Where the Æternal Tabernacles are:
Whither Christ is ascended to prepare
Mansions for his Disciples, that there Hee
And thei together mai for ever be.
For in this high, this holi, happi place
Thei'l see Him, as Hee is, eun face to face.
'*O* strive *wee then*, strive *all to enter in*,
'*Tis onely* violence *doth heven win*,
'*And keeps*, through Grace, *from Hell, the Devil and* (*Sin.*
'*Not that*, *altho' the* Gate, *yea and the* Waie,
'*Be* * strait *and* narrow, *as the Scriptures sai*,
'*The* difficultie *must in* these two *lis*:

'Not

[z] Psal. 9. 17. [a] Isa. 14. 15. Psal. 88. 6. [b] Mark 9. 45. & 18. 9. Mat. 5. 30. 2 Pet. 2. 4.

* *The famous Sir* Thomas Moore *meeting Bishop* Fisher *of* Rochester *going before the King's Commissioners at* Lambeth, *saluted him thus*, Wel met mi Lord, I hope, we shal meet in heaven. *To which the Bishop replied*, This shold be the waie, *Sir Thomas*, For it is a veri *strait Gate* we are in. *This both*, saith my Author, *suffered for refusing the Oath of Supremacie.*

'Not so, 'tis in the † Persons. *Ask you, Why?*
'*Becaus I see, so is the* [b] Scripture's *mind.*
'*Where? in th' next words, Few there are* it *do* find
That is the waie. Away then with such thoughts,
Which lai the hardnes there; Thei're good for noughts.
T' affirm th' acces hard, is the Devil's Sens;
High violation of God's Providence!
Wee All, *as wel* for, *as* by *Him, were made,*
Then how can Goodnes infinit be said
To hold from us, conceal'd, *the needful thing,*
The better part *that should* us to Him *bring?*
Since that's the prime intent of our Creation;
The contrari, Blasphemous Defamation.
No, no. The Tree of Life, in Paradise,
(Th' Æternal Life's tru Type) doth in a trice
Sweetly and clearly make it to appear,
Becaus wee know 'twas not forbidden there.
The Freedom given to it and' all the rest,
Except the Tree of Knowledg, *'tis confest,*
Wel-weighd, much aggravate's the first offens:
But sweeten's, heighten's Divine Providence.
And since the Goodnes in the Deitie
Is full the same, and ne'r can lessen'd be.
For all that wretched, horrid, Hellish Baul,
Men, worse than Adam, *make about his fall,*
Wee wel mai think, conceiv, conclude, the waie
It self's *not so perplex'd, as* * Pulpits *sai.*
But lesst of all can it conceived be,
That finding this right waie, *shold,* as wee see,
Be made depend on curiositie
Of Arts and Sciences; on Knowledg, *which*
Crea-

† *It was the saieing of a Person of Honour*, an elect Ladie, *very usual with her*: How easi Conveniences are to be found, and yet how hard is it to find them. *This I take to be* apposite.

[b] Mat. 7. 14.

* Erasmus *was wont to say in his Time*, That to preach with many Ministers, *was but* perfricare frontem & linguam volvere.

Created in pure Adam such an itch
After Divine Perfections' highest Pitch,
To be like God, (This Satan wel did know,
Wold bring him *with a vengeance* down below)
That 'twas his fall; *Preachers your selvs leſs show.*
Leav quæſtions curious, much more thoſe uncouth,
The Word is nigh Thee, evn in thi Mouth,
And in thi Heart, we need not ſtretch, climb, Reach,
That is the (*g*) word of Faith which wee do preach:
That if thou with thi mouth ſhalt Chriſt confeſs,
And in thine heart beleev and that, no leſs,
God rais'd Him from the dead, Thou ſhalt ſav'd be.

This Goſpel is, this the Evangelie.
Not, Learning's Gunpowder, * School-ſubtiltie.
Here no diviſions are, no offenſes here,
Repugnant to ſound Doctrine do appear.
Which who make, *wee're to* [*h*] mark, *void ev'ri* (*where*
† Prieſts *no Diviſions ſow, leſs ſpread abroad.*
O ſtudi peace with truth. Keep to th' Right Road.
All captious notions, long deductions ſhun.

Do

[*g*] Rom. x. 6

* *One ſaid that* Ariſtotle's *School was a great Scold.*

[*h*] Rom. xvi. 17.

† *It is reported of* Jovinian *that Pious Emperour* (*whoſe ſymbol was,* Scopus vitæ Chriſtus) *that he ſaid to the Orthodox and Arrian* Biſhops, *contending about Faith: Of* your Learning I cannot ſo wel judg, nor of your *ſubtil Diſputations,* but I can obſerv *which of you have the better behaviour.*

Do not torment the Text; *nor from it run.*
With Words don't darken Knowledg: that's not good,
The pure milk of the Word don't turn to blood.
Don't wrong us of our food: for that's too much.
Lai not on us those burthens, Yee'l not touch.
Christ's yoke is easi and his burthen light.
Hee speak's, write's Love: Yee love to speak and (write
And yee cgno *what: Howso'er,* don't make us (fight.
Dear Reader, this Digression pardon, prai.
Yea, think that truth and I no less could sai.
Com, let's be friends, why shold wee not agree?
Nai, wee must love, *wold we our* Lord's Friends (be.
This caution let not slip, but on it sleep.
Remember whose Commands we are to keep.
Let old things *pass, doo Thou the New* [i] *Com-* (*mand,*
Studi thou that; enough you'l [l] understand
And moderate be to all. The Lord's at hand.
Hee com's; Hee com's Who'l judg both Quick and (*Dead.*
What? You judg either? Better off your Head.

The Truth is I am not a littl pleaced with that common saieing among the *Scots* upon *one Dead*, tho * hanged. Of whom when thei hear ani *speak ill*, thei *cri* Hush, Hee is justified. There is no *Observator*, with [le] allowance, in ani such waie, upon

[i] John xiii. 34, 35.

[l] *The waie hath been alway the same since the veri moment of Christ's* consummatum est. *E. H.*

* De mortuis nil nisi bene.

[le] There is none but Ghosts and Goblins that fight with the Dead, *was the sai-ing of* Plancus, *beeing told that* Asinius Pollio *had written certain invectives against him; which shold not see light til after his Death, to the end he mought not answer aught.*

upon ani perſon deceaſed: Speak *wel*, or *not at all*, of *the Dead*, is an old honeſt ſai among our ſelvs: Mai I not Sai it is a good Proverb? Undoubtedly the Devil ſhowed himſelf more a *Gentleman*, or *if that mai offend*, more *civil however*, to poor *Job* than mani are to the Deceaſed: who *in this* are baſer *Accuſers of the Brethren* than Hee. For St. *Job*, was then alive and mought, *becauſ hee was abl and had the opportunitie* (which was fair) to anſwer, plead, or traverſ. Recollecting mi ſelf, wee have another *antient and excellent Adage* by waie of a ſevere Reprehenſion and ſtrict Prohibition, *Rake not up the Aſhes of the Dead*, as if hee were more than a *Raſcal*, or *Rogue*, that wold offer that inhumanitie, which the ſcientific Græcs called †*gnawing* of dead mens Bones; Thei gave ſuch *a Dog* that Bone to pick, or rather threw it to him and at him. Hiſtorie* (whereof mi reading hath not been much, and wherein I never affected to ſhow that litl of which I am a Regiſter, Maſter, or Poſſeſſor) telleth us, that one of our *Monarchs*, by name *John, King of England*, wold not have the *Bones* of one (who while living had been his great Enemie) *untombed*, tho' wiſhed and ſollicited by a Courtier, no ſmal Favorite, ſo to doo. *Oh no*, cried the King, *wold all mine Enemies were* as honorably *buried*. Com, let all us Engliſhmen be Gentlemen and ſhame all *ſli Obſervators* by the Candor of our converſ and Carriage. *O let our Moderation be known to* [*s*] *all men. The Lord is at hand and Judgment at the Door.* The beſt of us all wold be glad at the *Daie of Doom* (tho' now we be *dooming daily* one another) to have our *grains of allowance* and why not now? Mai we not

* Lege Hiſtoriam, rè ſias hiſtoria.

(*ſ*) Phil. 4. 5. *Peruſe, ponder and practiſe the profound Morals of verſ the* 8, *That* litl Bibl *you know it to be* without peradventure, *all pure good Divinitie.* E. H.

† πχρὸς δάκνων, Græculus eſuriens renegabit, juſſeris. *E. H.*

not fear in this our Daie *Belshazzar's* TEKEL, i. e. *Thou art weighed in the Balances and art found wanting*? Christan Reader, why shold you and I be found, I sai not *so much* wanting, but *so much as* wanting to our own selvs; specialy in so plain and perilous a point? Pleace, I beseech you humbly, to accept of this Distich:

'Tis one man' work to have a serious sight
Of his own sins and judg himself aright.

O judg not, least you be judged: but if you wil *judg, judg this* [*t*] *rather, that no man put a stumbling Block or an occasion to* * *fall in his Brother's waie: chiefly*, thi weak Brother's, for whom Christ died: you wil find it, at the long-run, the best and safest waie, besure. Haply yet you mai sai your Judgment in this matter is *you know not how*. Giv mee libertie to sai, as a Physician was wont, *pleasantly* to delicate Dames, when thei complained thei were *thei could not tell how*, but yet thei could not endure to take ani Physic; *Your* only waie *is to be sick and then you wil be glad to take ani Medicine*. Away, away with such indifference in such a dangerous point, you wil turn a *conscientious* Persecutor, if you have not a great care and so be condemned by the veri Turk. For I read of a certain Sultan, or Soldan (*taken among them for their Prince, King, or Emperor*) who died at the Siege of *Zigetum*

(*t*) Rom xiv. 13.

* *O preserve the Conscience, whatever you doo, from being offended: which mai slumber perhaps, but never sleepeth profoundly; and is armed*, as one said, *with a power more than Papal; by which it erecteth a Tribunal within* Psyche's *own Quarters*, (as is wittily and worthily expressed) *summoning, arraigning, judging, excusing, and manie times condemning herself*, I mean, *the Soul, that Mistress, Governess, Queen within her own Familie, Province, Territories.*

tum (the Inhabitants of which are now, not called Zigæ *or* Zigi, *but,* Circassi, *upon the Coast of the* Euxine *Sea, in* Sarmatia Asiana) being persuaded by the *Musti* (the *High Priest, Chief Churchman, Metropolitan, Arch-Bishop, Supream Clergiman, Spiritual Superintendent, Superlative Minister, Head, Pope,* as it were, *among the Turks, created by the Emperour himself,* I would have all understood) This *Turkish Emperour,* I sai, who was persuaded by this *Musti,* or rather extremely urged by him, by no manner of means, to suffer *so many Religions* as were in his *Dominions,* as *judging all such* dreadfully dangerous *to the wellbeing* of the Empire, *Hee replied, I have heard you, now hearken to mee, remember what I sai, and know and beleev with mee, That* a Nosegaie *of many Flowers smelleth far more sweet than* one Flower *onely.* Which said, hee had done, and (*if my Author hath not lied*) immediatly died. O that our * *animosities* had so *done* here; but I am much afraid, it will fall out † among us, or be as *much doue,* as the *Sermon,* a good honest Englishman was asked about by one of his Nighbors, if it were don? *No,* saith hee, *it is said, but it is not done, neither wil be,* I fear, *in haste.* So, I fear, as to the state of things, I could (*as a certain King in the companie of* Bion the Philosopher *did*) for grief tear mi hair, but that som man mought sai of mee, as *Bion* did of *this King* so dooing, *Doth this Man* (said hee) *think, that baldnes wil asswage grief?* But is not this given as *meat to an Elephant,* that one is afraid of? As *Augustus* used to sai, *Petitions* to Princes should not so be. Or, it is likely, I shal be served by most

C Rea-

* *The first Principle of Policie is for a State to preserv it self: of Divinitie for to excommunicate spiritual Animositie* (England's Epidemic disease) *and quite shai self!* E. H.

† *To reform things by a Civil War is,* at best, *but to let out blood by giving him a base dash on the nose.*

Readers as one was by *Aristotl*, who, after a long idl Discourſ, concluded (*as I was going to doo, if I had not thought of this*) thus: Sir, *I have been too tedious to you with many Words*: In good sooth (said that Old Philosopher and Sage) *You have not been tedious to mee, for I gave no heed to any thing you said.* Howsoever, I wil venture to fetch you (*now my hand is in*) one Storie more, and that is of the Ambassadors of *Samos*, who (and who can tell how this may take?) beeing come to King *Cleomenes* of *Sparta*, præpared with a prolix Oration to stir him up to wage war against the Tyrant *Polycrates*, greedily expected his replie: The which after hee had listned a great while unto them, was this ensuing. *Touching your Exordium I have forgotten it; the middle I remember not, and for the Conclusion, I will doo* * *nothing.* So I shal now conclude this Scœne with that of *Alexander the Great*, when *one* wondred why hee not onely not killed his *Foes*, but took them to be his *Friends*: *It seemeth*, saith hee, *to thee profitable to kill an Enimie while I fear him, and make him my Friend, while I advance him.* Nor is there ani waie when all is thought, said, writ, or done that can be like to it; and therefore to *one*, telling *Henrie the fourth* King of *France* that there is nothing doth sooner make *those* who are *out of their wits* to become *temperate* than the *punishment* which is inflicted on them: the King did bravely interrupt his Speech, and Divinely told him, *Mercie pardoneth those who have not deserved it, and the juster the* † *wrath is, the more commendable is Mercie.* Nor is that of *Lewis*

the

* A Souldier of Augustus *when his Adversarie's throat was in his power, hearing the* Retreat *sounded, gave over his violence with these words*, malo obedire Duci, quam hostem occidere.

† Lewis the twelfth *King of* France, *when he heard that the Pope had extremely cursed him, mildly said*, This Pope was made to curse, but not to prai.

the twelfth King of *France* leſs remarquabl, who looking upon the Roll of King *Charls* his ſervants, and finding *two* who had been his *deadli Inimies*, upon each of thoſe names hee made a + (a *ſad omen*, as theſe two thought) wherewith thei, beeing in great perplexitie, ſuppoſed the *Gallows* to be prepared for them: which their fear beeing diſcovered to the King, Hee ſent them word, *To be of bon corage, of good cheer* (*as wee ſai*) for Hee had *croſſed* all their evil deeds *out of his remembrance*. Nor can I forget (tho I *wil know*, where you mai, *gentl Reader*, ſai that *I did*, and that not very far from this place) that memorable paſſage of *Antoninus Pius*, *moſt worthi of that name*, ſom ſpeaking in his preſence of wars and battels, that *Julius Cæſar*, *Scipio* and *Hannibal* had fought and overcame *in the field*, hee reſponded, *let* everi man hold what *opinion* hee *thinketh good, and praiſ what pleaceth him*; *but for mi own part, I do more* glori in *conſerving* peace mani years, than with wars *to conquer mani Battels*. The Emperour * *Maximilian the ſecond could not endure* that war ſhold be made *for Religion*, and was wont to ſai, *That it was* a deadli ſin *to* ſeek *to force* mens *Conſciences*, the which *belongeth to God onely*. Where is much *Gold* in a littl ore; or *Diamonds*, and ſuch (and ſo poliſhed, that further labour is ſuperfluous to fit theſe for uſe; theſe need but uſing: like ſom I have read of which grow purely ſmooth. I mai ſai of theſe Potentates abovenamed, their words are *Sententiæ potius quàm* ſermones, *quæque* ſignificant *veriùs quàm* exprimunt. When I am very

† *But* why *do the wicked ſo perſecute the Righteous*? Becauſe *the Devil is in them*; *for it is worth obſerving that before* Judas *went to the* High-prieſt *to inform againſt and betrai his Maſter*, *it is ſaid that the Devil* entred into Him. *ſee* Luke xxii. verſ. 48. *compared with* John xiii. 27.

* *Hee was likewiſe wont to ſai* that *to compell the Conſcience*, *was to force heaven*.

,, *ſerious* I am all for *Iſidores* of whom it is ſaid that hee ſpake not *words*, but the veri *Subſtance* of *Eſſences* of things. Other worders as there are many, not to † conceal ſom (*I hate tho all perſonal reflections*) of our impertinently idl Pulpit-Prate or, *if you wil*, too buſily laborious *Cuſhion-Cuffers* ſuch and mani mo ſuch lungs, *were it not boie-ſ* could *hiß out o' dores*. Not that if ſuch *Aſſes* *kick mee, ſhold I ſet mi wit to their, and kick them a* as *Socrates* ſaid to one who wiſhed him to *reve* *himſelf* of a *Fellow who had realy kicked him*. not this Reparteé like a *Socrates?* It was certe As the old *Cynic*, being told that mani deſpiſed h wel anſwered. *It is the wiſe man's part and pa to ſuffer Fools:* Why not? Fools are oft foils (to off and make the Wiſe *mani times far more* (*w*) ſtrious. The truth is there is *no avoiding* them, *here*. If ani wold, or that hee mai not, greatly fe I ſhal be bold to tell him hee muſt not be here. Proverb inſtructeth us all in this point, ſai-in *Hee who is afraid of everi pile of graß, muſt not pi* *a meddow*. Which putteth mee in mind of a me rabl * paſſage of *Sr. Horatio Vere*, when in the P tinate a Council of war was called, and deba whether thei ſhold fight, or not? ſom Dutch L ſaid (*a name* King James *wold nevr to them allow*, Honor's Fountain *nev'r in them did flow*) nai, argued, *urged*, that the Enemie had mani pe of Ordinance in ſuch a place, and therefore it extremely *dangerous* to engage in a fight: *That h*

Na

† *When a Pirat ſaid to one of his fellows*, VVo to us if w known; *an honeſt man in the ſame ſhip replied*, And wo to if i be not known.

(*w*) Oppoſita juxta ſe poſita eluceſcunt magis. *This known Maxim.*

* *That this Relation is* undoubtedly *tru*, *I the more* *believ*, becauſ *of that Dutch* Proverb, *which teleth mee*, bringeth himſelf into needleſs dangers, dicth the Devil's Ma

Nobleman retorted, *Mi Lords, if yee fear the mouth of the Cannon, yee must never com into the field.* The like mai be said of Knaves, but I turn away from them, and beg your diversion, kind Reader, beeing it is such a sad, glad, bad, mad world wee liv in, so take leav to tell you the sai-ing of a merri fellow, (*an ounce of Mirth beeing worth a pound of Sorrow, and Burton's melancholie into the Bargain*) It is this. *That in all Christendom there were neither Schollers enow, Gentlemen enow, nor Jews enow.* Not the *first*, for that then so mani wold not be doubl and trebl Beneficed; Not the *second*, in that so mani Ignorants are put in and ranked among the Gentrie; Nor the *last*, becaus so mani Christians profes so much Usurie. I hope, you will not sai of mee now, that is said of the *Germans*, that *thei understand* more than thei can utter, and * *drink* more than thei can carri. I have not, I think, so carried the matter, or miself. If ani shold of mee *speak so ill*, I must subjoin, or rejoin that of the wisest of men (then so accounted and declared by the Oracl) *Alak! the man hath not yet learned to speak wel, for I have learned to contemn what hee speaketh.* This encourageth mee to mention *here* that sai-ing of *Cosmi di Medici*, accounted one of the Wits of *Italie*, whose following sai-ing so mani find so much fashion as to make it *Renowned*, *when hee said*, I have learned by the Scriptures to love mine Enemies; but *I never there read*, that I was to forgive mi friends. *To mee this seemeth more a flash of wit indeed, than ani Light of Wisdom, or the soliditie of good sens.* Hee shold have com forth with *Cardinal Cusanus*, one of his own Countrimen, and spoken

* Henrie the fourth *King of* France *seeing the Chappel which* Familie *of* Bassum Pierce *had builded, and reading this verse* the Psalm, *which was set down for an Emblem*, Quid retribuam Domino pro omnibus quæ retribuit mihi? *Hee said*, Bassum Pierce, *as a German*, shold have added, Calicem accipiam.

as hee to *the purpose*, who when the *Pope* threat
to take away his *Cardinal's Hat*, faced Him w
this answer, evn His own Holiness: *That then*
wold put on an Helmet to pull Him out of his Th
* This is somthing like *Stephen's Cap*, as wee
not the *Cardinal's*. However I shold be loth to
listed under him, *remembring* that of *Luther* (
was far from a Coward, for hee feared not to
under that Roof that was tiled with Devils)
Hee wold be very unwilling to be a Soldier in that
mie where Priests were Captains: becaus the Ch
(to add nothing elss) *not the Camp* was their pro
place. Mai I not præsume now to prædict, co
dering the pains I have somwhat taken to
Compilator, (or *rather as one of the common C*
tors) not to be dealt with for these mi *citations*,
by *Theocritus*, an ill Poet repeting mani of his
ses, was; to whom when hee asked him, which
best liked? answered: *Those which hee om*
Wel enough. If this sli Sarcasm shold be mi
I shal not fall into ani passion: *I have had a su*
Chancerie, which, *a Gentleman said*, (who chec
for his choler by one who proposed *Job* to him
a pattern of Patience) *Job*, hee was confident,
ver had. So I wil on, yet a while, for fe
omitting what *som mai like*; To giv you som
tho' very few; which, *if disliked*, I shal not re
to take agen. Not that *I take miself* to be like
near aqual to, that *man full of Words*, *I have*
of, who *took himself* to be a great huge m
wit, made his boast, *alwaies bragging*, that
was the leader of the discourse in what Comp
soever he came, *and none*, said hee, *dare spe*

* *A Clown accosted the Bishop of* Collen *ministring*
Templ like a Bishop, *but as he was a* Duke, *going guard*
a Tyrant, Whither thinkest thou the Bishop shal go, wh
Duke is damned?

mi præsence, if I hold mi peace, for fear of som such Reprimand as this (*giv then to this Bragadocio*) viz. *No wonder*, answered one, *for thei are all struck dumb at the miracl of your Silence.* How far was this babbling fellow from that judicious Statesman whose *Apophthegm* this was: *Hee who knoweth to speak wel, knoweth likewise* where *to hold his peace:* wisely concluding, *Think, before you speak, an hour; before you promise, a daie.* Now, Reader, if I mai ask what you I think, tell, prai: An Hodg-podg 'tis I saie. Lick enough. I heard one Dutchman spraken that *varietie is perplexitie.* I read in one *Seneca*, and hee wrote *varia lectio delectat.* Now am I almost at mi *wit's end.* You wil haply reflect and sai that mai soon be, becaus I had but *a littl waie to it.* Farther *likely*, that 'this Præfacing Porch wil be bigger than the whole Hous: These Gates than the Citie. I know you allude to *Mindum*, but mi *mind* to mee is a * *Kingdom.* You Retort, Hee who his humor wil fullfill: His humor is himself to kill. This is ominous if not abominous: This præsage's somthing more than that is ordinari: Therefore refrein. O Wonderfull! This causeth mee to call to mind *the Grave Cato*, when one asked counsil of Him in sober earnest, *What harm* hee thought aboded him (*so was the word then as I understand*) becaus Rats had gnawn

* *There is a Storie of the Persian Counsilors, who, when asked by their King,* (supposed Cambyses) *in love with his own Sister,* If ani of their Laws did, or could admit a man to marri his Sister? *responded negatively; but yet affirmed,* there was a Persian Law, which declared that their King mought doo what hee pleaced.

—— Credat Judæus Apella,
Non ego; Tu, Lector, *forsan* mihi *dicere* possis,

his Hoſe. Hee merrily, *for all his Gravitie*, anſwe-
ed: *That it was a ſtrange thing to ſee that*; *but it h*
been more ſtrange, if his Hoſe had devoured the Ra
This Storie maketh mee troubl you with that *Tr*
dition of *King Henrie the Eighth's* Fool, commi
into the Court and finding the *King tranſpor*
with an unuſual joi, boldly asked him the cauſ the
of: to whom the King anſwered: *It was, bec*
his Holines had honored him with a Style more e
nent than ani of his Anceſtors. O good *Harrie* (*qua*
ed the Fool) let thou and I defend one another, a
let the *Faith* alone to *defend* it ſelf. What a va
glorious point was this? How plainly did the fo
evn point at them both for a coupl of Fools I re
koning it *all vanitie.* Which laſt words force m
(*nolentem* and I know not how to ſai *volentem*)
acquaint you with a Kentiſh famous Storie: A *Knig*
whereof having ſpent a great Eſtate at Court, a
reduced himſelf to one Park and a fair Houſ in i
was further ambitious to entertain Queen *Eliza*
(*of bleſſed memorie*) at it. To that purpoſe hee h
new painted his *Gates*, *with* a *Coat of Arms*, and
Motto overwritten thus, oia VANITAS,
great golden Letters. The Lord Treaſaurer *Bu*
leigh, attempting to read, deſired to know
the *Knight* what hee meaned by oia: who told h
it ſtood for *omnia.* The Lord replied, *Sir*,
ſtrange at it very much, you having made your omn
ſo littl as you have, you notwithſtanding make yo
VANITAS *ſo large.* To enlarge not mu
more, becauſ of this Box I have given miſelf; o
ly I am bold to endevour *the recoverie* of one o
Storie tho' far inferior to either of the former; b
yet more proper to what wil follow. It is of o
Enatius at *Roam*, a certain man ſo named, ſomwh
ag

aged and of a condition, complexion, or constitution, *naturaly*, importune, ambitious, quarrellous, querilous, mutinous, and full of tumult, hubbub and garboil. The Emperour *Adrian* (Hee who said, *Turbâ Medicorum perii*, and under whom 10000 *Souldiers* were at one time *martyred*) beeing advertised, that *Enatius* was dead, Hee strangely fell into a great laughter, and protested, vowed and (*som add hee knowing Enatius so well*) sware, *That Hee could not a littl wonder, how hee could intend* to die; *considering his* so littl leisure, *and his* so great * businesse *both night and daie*. Thus you have an end here of squabls and brabls and a Gallimaufreie of Stories. I shal close with this Epitaph on two contentious coxcombs that were pecking at each other as long as thei could stand to weet, (to wit, *to blunder and be daub*) or rather, to wet, considering all *circumstances*, viz.

Two falling out into a Ditch thei fell;
Their falling out, *was* ill: *but* in, *was* wel.

Whether this be true or not, is not so much material: were it *alltogether* a Fabl, yet if you put it *all together*, you wil find it *not at all* impertinent, for in the first Line the Parallell is obvious; in the other the moral good; NB. in both the end æqual, yea Excellent: far better (I cannot but beleev than wee

* *This* Enatius *was more mischievo-sly busi than the Lord of* Eppi ng's Fool, *of whom it was said*, Tha. hee was allwaies busi and had nothing to doo.

wee, in all probabilitie, shal † com to. *Wee*, who are so desperately *blinded* with the mists and clouds and darknes of præjudice, passion, pride, envie, hatred, malice, and all manner of uncharitablnes, that tho' wee be *faln* into the Ditch, *notwithstanding*, wee are *falling* upon one another in the Ditch; *that is visibl*: and there plunging one the other over head and ears (*as wee mouth it*) and that so: that see, *wee shal* never (*I fear so*) the waie *out agen*: at less'st to mee it so (*rebus sic stantibus, vel verius obstantibus*) seem *invisibl*. *Tee have heard that it was said by them of old time*, Happi is the man whom other mens harms do make to beware: *but I* * *sai unto you who am but one and of new time*, How unhappi is the man whom neither other mens harms, *nor yet his own*, do make to beware! What Warrs! what Bloodshed! what Destructions have wee beheld in the State! what Factions! what Fractions! what Distractions do wee behold in the Church! what *in all mens minds!* In a word what? or rather, indeed, *what not?* Let mee now tell you, *sweet Reader*, (*possibly you mai sai it was but reasonabl, I dare sai it is seasonable*) what, *with a greedi Ear, and a bleeding Heart*, I heard from one, *sai-ing*, Gladly do I remember those *happi* daies (*now happi onely in the remembrance*) that *Golden Age*, wherin wee had but

† *Our Church and State-Divisions and Feuds with the bitter Zeli, undue contentions and irregular Heats* (the effects of our Lusts and not of our Religion) *have done more mischief than all the Persecbtions put together. E. H.*

Audito nomine Pacis *obiit Papa* Sixtus, *Morn. Myst. p.* 593.

Too mani, like the Sarmatians, *are so barbarous as that thei know not what it meaneth*, quid sit non, intelligatur. *Florus Hist. Rom.* l. iv. p. 403.

* Cautelam abundantem non nocere *affirmatur*: Ubi vero *ipsam* videmus *experientiam non docere* negatur. Ita E. H.

but one Truth, but one Waie, in which men *walked lovingly*, without contentious * *justling* one another, when those *Silver Trumpets* of the Sanctuarie gave no *uncerten sound*; when the *waie* to heaven was, tho'a *narrow*, yet (*as the* Poetaster above *sung*, *sounded, or noised*) a *plain* and direct *path*, *i.e.* not block'd up by envious Censures, by Bulki Doctrines, by distracting clamors. An humbl and hearti practice of *the sober, righteous and godli Truths*, (*tho' as common as the Common-Prayer* it self, *or as* homo *is a common name to all men*) in those daies, *alone* necessari, without doubt, to Salvation, is farr more safe and sure, more blessed and happi, *than all* the lofti notions and *towering* speculations of bustling Heads and too busi Brains. Which considering compelleth mee to think, sai, conclude, and beleev that there is som Reason in the old *Scotch* Rhythm which I put at the † Bottom for their perusal. The *waie*, in the veri Jewish Church, was *easi enough*, for the *Peopl in general* and had littl, or no difficultie in it, as to the apprehending what was to be by them performed: for as for the *Ceremonial Law*, which, I confess, was full of Mysterie, that *onely* concerned their Clergie and Scribes. And in the Christian Church *our waie* is far from beeing tædious, or our burthen heavi: why then shold wee add

† Illyricus, *when one quæried of him, why the Old Translations* (of the Bible) *had no* Vowels? *I think* (saith hee) *that they had no* Consonants, *for they could not* agree *among themselves.*

* Rob. Will. *and* Davy
Keep wel thy Pater noster *and* Ave;
And if thow wilt the better speed
Gang no farther than thy Creed.
Sai wel and doo none ill,
And keep thy self in safety still.

add length to the one and weight to the other, by an addition of unneceſſaries. The whol of man's Beeing, Buſines and Bleſſednes, is not involved in much difficultie. Nai the Chriſtian Religion, Præcepts and Practice are all plain, clear eaſi, fully guiding one in all natural, civil and religious Duties: And for *Points of Faith*, theſe are neither mani, nor hard to be found: yet to think thoſe atteinabl by the reach * of Reaſon (*the preſent attemt of moſt of our modern Doctors*) is to make *divine Revelation* it ſelf *unneceſſari*; and tho' the uſe of Reaſon, I acknowledg, to be one of mi beſt Weapons, yet I ſhal not dare ſo to manage it; for the force of it in mee is ſuch as cauſeth mee to conclude the contrari: for without controverſie, not ani one work of the Deitie is, or can be guilti of ani needleſs vanitie. Nevertheleſs, *as to the waie of Salvation* that is as plain, as hee who runneth mai, *almoſt*, read it, and conſequently † Foundational Doctrines, either few, or clear, or both. The The Truth is, *Foundation*, in a ſtrict acceptation, *is no more* than onely one, *according to that of the Great Apoſtl*, *which is* Jeſus Chriſt, and *which is laid*: *for other Foundation can*, than this, *no man lai*. As for Doctrines *Traditional*, *Superſtitional*, and *Deductional*, theſe are (world!) without end: for everi * *Church* in everi Age, *according to its* pra-

† Unus *apex* verbi *ratione* valentior omni
Milléque Decretis Conſiliiſque virûm.

* Textus non fallit. *Multos ſpecioſa fefellit*
Gloſſa. *Dei verbo nitere* tutus eris.

But when Gloſſed upon by Tallow-chandlers, mai not one truly ſai that there is a Thief *in the* Candle?

* *The good* Agenda, *the eaſi* Credenda, *and the excellent* Petenda, *as I am not* (ſo neither need ani almoſt be) *ignorant of. Let me add, nor the* Participanda; *as generally neceſſari to Salvation*, according to the Church-Catechiſm. *Sic ſic ait E. M.*

preſent Power, for the intereſt of its own beloved Tenets, and for the upholding of their own Autoritie wil be, *infallibly*, impoſing. *Nai*, the veri Ten Commandments, *which either literaly taken, or, as ſpiritualy by our Lord interpreted, are as clear as the daie.* Yet by Preachers and Writers *deduction* of particulars without number, out of everi Commandment, are made evn (*contrari to what the Scriptures of Truth ſpeak of all Chriſt's Commandments*) grievous; and not onely ſo, but abſolutely impoſſibl for the mobile (*that monſtrous Head, or mani headed Monſter of Confuſion*) I mean the mani, the multitude, the vulgar, the Populo (*what ſhal I name them? the Commow Peopl*) to keep in their memories. Now take *Fundamentals in a larger ſenſ*, as I confeſs ſuch there are, yet are theſe as plain, as true and few too. For our bleſſed *Jeſus* hath reduced all the Commands into *Two*. And *His* holi Apoſtl *Paul* thoſe two into *One*; And without you wold have none (*I know not I muſt needs acknowledg*) how you can have leſs. Now that all this is no leſs than all Truth; pleace to conſult the *Citations of holi writ*; which, for your ſatisfaction, *both of information and confirmation*, I have placed (*a*) at the Bottom: add for a Concluſion, *be ſure you forget not*, what followeth, that is to ſai, *The Peremptori Negation of this Foundation wil be man's Poſitive Deſtruction and final and aternal Damnation:* To which Hee beeing ſo contrari, diſobedient and ungodli; ſhal, irrevocably, be adjudged. But this is not the thing wee matter, wee are for ſhowing of fancie

(*a*) Eccleſiaſt. chap. laſt, verſes laſt. Pſal. cxix. 143 *in the later part of the verſ.* Prov. vii. 2. *ſo* Mat. xix. 17. l. p. Mat. xxii 37 to 40, *and* 41. Marc. xii. 27. *to* 35. Rom. xiii. 8, to 11. 2 Theſſ. ii. *from* verſ 10. *to* verſ 13.

cie and wit and that in serious, yea, sacred Subjects: which is, as a great a crime, as † *wearing a Crown of Roses in a time of common calamitie*; like that man, whom for so dooing the Romans condemned to Death. Not that I am, ani jot, affected, much less infected, with the *Haresie of som Holders forth*, who count, yea censure, both wit and* learning, as the *Scumm* of the *bottomless Pit (for I know how to prise both as much as I am deprived of both, and that is not a littl)* but I am grandly afflicted with the high abuse thereof, sorely lamenting the evil effects which com there from *like so mani filthi Satyrs*, or rather *fierce Fiends*, debaubing each other, and falling out with and upon, nai biting and devouring one another, yea *plotting* the destruction and that of pau'r innocent Christians: Tho' it be welknown *Wit* was given for *more worthi ends*. A Spanish Verdugo replied to Sir *William Stanly* railing against his native Countrie, *Tho' you have offended your Countrie, your Countrie never offended you*. It is storied of *Marius* that hee was never *offended* with ani report *whatsoever it were*, that went of him, sai-ing: *If it were tru*, it wold sound to his praif: *if fals*, his Life and manners shold prov the contrari. *Diogenes* used to sai, when the Peopl mocked him, *Thei deride mee, yet I am not derided: I am not the man thei take mee for*. *Vespasian* the Emperour was

† *Wee are for salving the* τὰ φαινόμενα *and stating the* τὰ κρινόμενα, *and if that were all, it were wel: but wee are far from approving* τὰ διαφέροντα, I am afraid, *and farther from aiming at the* τὰ μὴ βλεπόμενα αἰώνια. *E. H.*

* Pelican, *a German Divine said, concerning his learning*, When I appear before God, I shal not appear *as a Doctor*, but as *an ordinari Christian*.

was not moved with the mocks and scoffs of *Demetrius Cynicus*, but contemned them, sai-ing slightly, *I use not to kill barking Dogs*. *Philip* of *Macedon* acknowledged himself much engaged to his Enemies (*the Athenians*) for speaking evil of him: *For thei made mee* (said Hee) *an honest man, to prove them Liars*. *Plato*, beeing asked how hee knew a Wise man, answered, *When beeing rebuked, hee wold not be passionat; and beeing praised, hee wold not be proud*. Nai, when *Dionysius* the Tyrant † had plotted the Death of *Plato* (*His Master*) and was defeated by *Plato*'s escape out of his Dominions; when the Tyrant thus disappointed requested Him by a Letter conveied afterwards to him, *not to speak evil of Dionysius*, what was the Philosophers replie? onely this, *That hee had not*, truly, *so much time as* once *to think of him*, knowing *there was a just God wold one daie call him to an account*. How much nobler was that of *Hugo* an antient *King*, who set all his Nobles, *beeing Pagans*, in his Hall below, and certain *pau'r* Christians* in his Præsence-Chamber with Himself: at which all standing amazed, Hee told them, *This Hee did*, not as King of *the Drones*, but as *King* of another World, *wherein these were his* Fellow-Princes. Marques *Pawlet*, there beeing at Court in his time strange factions and animosities, yet was hee greatly esteemed, yea, beloved of all par-

† *Those who upon no account wil tolerate other persons are* their selvs *to be, upon that very account, reckoned and doomed intolerabl. E. H.*

* *Wee shold never be at rest while wee see the followers of our meek Lord, Prince and King Jesus, falling out one with another,* maugre that whol Societie of Angels, that flight of Phœnixes, *as the* Jesuits *style themselvs. E. H.*

parties: and beeing seriously demanded, how hee *stood so right* in the *jndgment* of all the contentious Courtiers, replied: By beeing a Willow and not an Oak. This maketh mee call to mind that of *Dion* of *Syracuse*, who suffering exile came to the Court of *Theodorus*, a Suppliant, where having his Audience long delaied, and hardly getting admittance, Hee accosted his *Companions* with these words, mildly & patiently sai-ing, *I remember I did the like, when I was in the like dignitie.* There goeth a storie of the *old Cynic* abovenamed, that rather than hee wold want exercise of *his patience* hee wold make an humbl address to and a great while beg Alms of *Dead mens Statues*, and beeing demanded why hee did so? Hee said, *that I mai learn to take denial from other men* more patiently. It was a pretti and unpassionate * replie, that a Steward once made to his angri Lord, who called him Knave, *&c. Your Honour mai speak what you pleace, but I beleev not a word that you sai, for I know miself an honest man.* Nor was that *answer amiss* from *Diogenes* to a *base and bawling* fellow, who told him, that for all his beeing now reputed (*forsooth*) a Grand Philosopher, hee had *once* been a Coiner of Monie, viz. *'Tis tru, such as thou art now, I once was; but such as I am now, thou wilt never be.* This *base bawling* mentioned, remindeth mee of *Alexander*, who when one of his Commanders in the warrs did speak *loudly* but did littl, told him, *I entertained you into mi service, not to rail*, but to act the part of a Soldier. I read of *Isocrates* who alwaies asked, of a Scholar

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* *When one demanded of* Socrates *how hee was abl to bear such a one's* bitter railing *so* patiently? *Hee replied:* It is enough for One to be angri at a time.

givn to babbl and prattl, *a doubl fee* before his admission, *One* (quoth hee) *to learn him to speak wel; another to teach him to hold his toung.* Assuredly, to have learned to speak *good Words* is wel: nai to speak such alwaies is a great Atteinment: yet to have not learned to speak those *seasonably*, is not a final reflection on the Speaker *how great soever:* as the * Narrativ beneath wil Verily and Merrily demonstrate. What is it then to be *rarely gifted* in the two virtues of our Times, *lieing and slandring?* what? in the injurious Huffs and Huzzae's of rich rough men? *with whom*, as *Melanchon* was wont to sai, *whosoever dealeth, had need to bring a Divine, a Lawyer and a Soldier to get his* Right. (Far from that nobl *Commander*, who, in the wars having taken great *Spoils*, said to a Soldier behind him, *Tolle istos, ego Christianus.*) But as to revenge, or passion, right good was that Speech of the Lord Tresaurer *Burleigh* and worthi of Remembrance, sciz. *That Hee used to overcom envie and ill will, more by patience than by Pertinacie.* This putteth mee in mind of a *Philosopher*, who gave this answer to one asking him, how hee was abl to endure so base and brawling a † Wife, *I have hereby*, said hee, *a School of Philosophie in my hous and learning daily to suffer patiently, I am made the more milder with other persons.* Why shold I let pass here the *retort* of an *undaunted* Captive,

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* *Blessed* Bernard, *coming to the great Church of* Spire *in* Germanie, *was no sooner therein, but the Image of the Virgin* Marie *there erected trasently saluted him*, and bade him *Good morrow*, Bernard: *Whereat Hee, not at all ignoring the jugling trics of the Friars, responded out of* St. Paul, *Oh*, your Ladiship *hath quite forgotten your self*, It is not lawful for a Woman to speak in the Church.

† Secundus *the Philosopher beeing asked* what was a Wife? *Answered*, Shee is contrari to an Husband.

tive, who contemning the domineering *Braves* and insulting Braggs of him who took him: *Thou hadst thi conquest great in overcoming mee; but mine was far greater in overcoming miself.* What think you of that Speech of the *Grecian Statist* who had extraordinarily deserved of the Citie hee dwelt in, when one told him, that the Citie had elected four and twenti Officers and ejected him, or omitted rather, and left him out; his answer, *left upon Record*, is onely this, *I am glad the Citie affordeth twenti fouler than miself.* Here was no noise, nor any *reproachful* words from him upon the Citie for their ingratitude; no, nor so much as an *expression of any* pride, or good conceipt hee had of his worth, or parts, (*like that storie put in the* * *Bottom of this Page*) tho' hee mought have most righteously reflected on the whol Citie. But *the Antient waie seemeth to go quite another waie*, as is apparent by this *notabl Speech* which proceded from the lips of one *Nemon* (General then of *Darius*'s Armie) *to one* of his Soldiers (listed under him in that warr which was *then* against *Alexander*, *whom* this fellow *reproched*: This Generalissimo, hearing it, came to him and smote him, telling him, *Sir, I did not hire you to reproch* Alexander, *but to fight against him.* How contrari to the Temper of this Soldier was *William* Prince of *Orange*, who to satisfi those who *reproved* His too much humanitie, said, *That man is not bought, who costeth but a kind Salutation.* Such an one must *Scipio* certenly have been, or *better*, of whom

* Plutarch *reporteth of two men, both hired at* Athens *for such publick work: one of which was full of young, but slow at hand; the other blunt in words, but a curious Workman: Being sent for by the Magistrates to tell them how they wold procede: when the first had made a prolix Harangue in describing it from point to point; the other seconded him with this short Speech: Yee men of* Athens, *what this man hath said in words, that wil I make good in true Performance.*

whom it is recorded, that viewing his Armie hee ſa d, *There was not one who wold not throw himſe f from the top of a Tower, in ſervice to and for the love of him.* But, *I fanci*, ſom wil ſai, what is all this to us, or the Autor? *Nothing*, that I know, but Paterns and Præcedents for reaſonabl and ſeaſonabl ſpeeches; in ſhort, mani *good words* and *good manners*, if wee can ſpeak thereof and not offend. However, *I ſhanſi agen*, that I ſee one repræſenting mee, *amidſt theſe Hiſtóric relations*, quærieing if ani one have heard the like: as the ſtorie goes of the *Lydian Cræſus*, enthroned in his Chair of *State*, and asking *a Sage*, if hee at ani time beheld a more beauifull, or gracefull Spectacl? *Yes*, replied the Wiſe man, *Dung-hill-Cocks, Pheſants and Peacocks: for theſe are clothed and adorned with their own nativ beutie, but your is but borrowed glorie.* This is mi ſtate, *I confeſs*; nor have I ani thing to ſai in *the preſent caſe* to the contrari; beeing in *the ſame Prædicament*, if you put it home ſo cloſely, *Dear Reader*, and ſo ſeverely, *evn with him*; who beeing an *Anſwerer*, when a *Profeſſor* preſſed him, (a better Chriſtian than a Clerk, ſaith mi Author) with an hard Argument; *Reverende Profeſſor*, quoth hee, *ingenuè confiteor, me non poſſe reſpondere huic Argumento.* To whom the Profeſſor, *Rectè reſpondes.* Whether you wil ſpeak ſo to mee, or what further you wil ſai I cannot tell; yet *this I can tell*, that this is not the ingenuous Talk of the times; nor are wee ſo kind to converſ, as to make uſe in publick, of ſuch kind of Quæſtions and Anſwers: *No, our words are* like thoſe of *Woodroſe* * the Sheriff to Mr. *Rogers* the Proto-martyr in Queen *Ma-*

* *It is, without diſ ute, a moſt deplorabl thing, that the* Chriſtian *Religion profeſſed ſo by and among us ſhold be, evn to the peril of exſpiring,* crucified, *as it were,* twixt Ritualiſtic and Scrupuliſtic; *tho' the later may be of God, the former of good men.* E. H.

rie's Daies, *Thou art an Haretic.* I wish our Answers were like the Martyr's, *That shal be known* (saith hee) *at the daie of Judgment.* Such like words evn Religionists too often use in Reparteés, mutuously. So *retorting* the same, or in as gross terms, *specialy* when *accused:* much unlike the conduct and prudence of *Scipio*, who beeing one daie *accused* before the *Roman* Peopl, *evn* of *no les* than a huge and *capital* offens and *Crime*, in liew of *excusing* himself, or *insinuating* into the favor, or opinion of the *Judges*, turning to them; Hee said, I wil wel becom you to *judg* of his *Head*, by whose means *yee have Autoritie* to *judg* of all the World. Here *(mi thinks)* I hear one sai-ing, what mo stories? no end of these Tales? judging of these Lines, as *Apollidorus* of old *did* of the Books of *Chrysippus*, sciz. That if other *men's Sentences were left out, the Pages wold be void.* But this hath been the portion of mi betters: so, I mai wel be content. For so, or near so and with less Reason was the illustrious *Erasmus* served, of whose *Enchiridion* one said, *That there was much more* Devotion *in the Book, than in the Autor.* Nai this is very modest, *I dare sai*, in the opinion of our modern Saints,

Hac in re quêis fas totam concedere palmam.

as *Maximilian* (the Emperor *abovementioned*) in another, but far better case, and in a public meeting, or general *Convention* of the common Peers or rather *Diet*, *so called*, with all the Princes of *Germanie*: where the Duke of *Saxon* magnifi-ing his Metals and rich Veins of Earth: The Duke of *Bavaria* mightily extolling brave Cities and strong Towers: and the Duke *Palatine* (*to name but two mo*) præferring his Wines and the fertilitie of his Land

Lands, the Duke of *Wittenberg* said, *I can lai mi Head and sleep upon the Lap of ani of mi Subjects, I have* abroad in the field *everi where. Giv Him the Palm*, said the Emperour. *Now such judging I dearly like.* But that Lot of his falleth rarely in so good a ground: Princes rather treading in the steps of the *Predecessors* of *Domitian*, who perceiving mani of them to have been hated, was so wise as to ask and inquire of one, How Hee mought so Empire it, so Govern and Rule as not to be hated, or envied? The Person replied, *Tu fac contrà, by not doing what thei did.* But it is not mi place to correct the *Errata* of * Kings, those *Arcana Imperii* shal never puzzl mi *pericranium*: God grant mee the continuance of his Grace to govern miself. I must acknowledg I am not of the Religion of that *Monck*, who, covetous and ambitious of *Martyrdom*, told the *Sultan*, that hee was com into his Court *to di* for telling and declaring the Truth, was answered, *Hee needed not have rambled so far for death*, for hee *mought easily find it among his Princes* at home. Much learneder, modester and wiser was *Favorinus* (*under favor of more correct judgments*) telling *Adrian* the Emperor, who had much censured him in his own Profession of Grammar, *that hee durst not be learneder* than Hee who commanded thirti † Legions. I cannot but commend in such pe-

**Consult that of the Prophet* Amos chap v. 13 *What then is hee who saith to the* King *thou art wicked, and to Princes yee are ung dli? What hee who wold* strike *Princes for equitie? no* Job, *no* Solomon.

† *A Legion at first consisted of* 3000, *or* 4000 *foot, and* 200, *or* 400 *horse, after it was increased to* 6000 *foot and* 600 *horse, everi ordinari* Foot-Legion *consisting of* 10 *Cohorts, a cohort of* 3 *Maniples, a manipl of* 2 *Centuries, and each centurie of a* 100 *men.* So everi Horse-Legion *consisted of* 6 *Turmæ, or Troops, a Turma of* 10 *Decuries, and each Decurie of* 10 *men.*

rilous Points ſpecialy, the modeſtie of pietie, and the prudence of Silence; with that *obligation* that lieth upon all men *to live peaceably* with one another, but *principaly* to *keep the peace* with their Prince; or to know *however*, *in ſuch grand Circumſtances*, how to *hold their peace*: In a leſs caſe, where ſpeaking ran no-Riſe, and the Speaker ſtood ἔξω βέλους, out of harms waie (*as wee ſai*) Silence hath been ſolemnly choſen as the beſt and moſt commendabl. † Conſult that famous Storie beneath. But oh the prædjudice, envie, rancour, malice, the cenſures, the hard ſpeeches and proud judgings of one another daily! *far from committing the judgment to him who judgeth righteouſly*, The God of all the Earth: 'Whoſe *juſtice* triumpheth *over*, and exalteth it 'ſelf *in* the deſtruction of thoſe* *Luciferian Sinners* 'who ſeem to arrogate and aſſume no leſs to them 'ſelvs than a kind of Divinitie; while thei think, 'conceiv, plot and contrive, yea determine and 'conclude, their own multiplication, augmentation and addition of glorie, advance and all ad 'vantages to be the alone fit, proper and adæquat 'objects of all their aims, intentions, deſigns, re 'ſolutions, endevours and actions. O man! know eſt thou all this time where thou art? Thou art go int

† *At a moſt ſolemn* Convention *of Philoſophers*, *before the* Embaſſadors *of a forein Prince, and that even one*, according to his ſeveral abilities, *made demonſtration of their wiſdom that ſo the Embaſſador mought* have matter to report *of the admired* wiſdom *of the Græcians*: *Among thoſe* one there was who *ſtood ſtil and* ſpake nothing *in the aſſemblie, inſomuch that the Embaſſador coming to him, ſaid*: And what is your Guift, that I mai report it? *To whom the Philoſopher*, Report unto your King, that you found one among the Græcians that knew how to hold his peace.

* *Pride, a flower that groweth in the Devil's Gardin. Let thi conſcience be thi* Judg *here, that it be not thi* Accuſer *hereafter.*

into the Judgment-Seat of the Lord, *not only* as to thiſelf, *but likewiſe* as to other. *But who art Thou (a) who judgeſt another? There is but one (b) Law-giver who is abl to ſave and to deſtroi.* Dread you not to *have judgment without mercie? (c) ſo ſpeak you, and ſo doo you, as one who ſhal be jndged by the Law of Libertie,* which is Perfect and but one; *which whoſoever ſhal keep whol, and yet offend in one (d) point, hee is guilti of all.* But thou art ſo farr from beeing a *Doer of the Law,* that *thou art* becom *a (e) Judg: for hee who judgeth his Brother* judgeth the *Law,* and *judge his brother that man doth, who ſpeaketh evil* of him. How dare one man then ſpeak evil of another? ſeeing who ſpeaketh evil of his Brother ſpeaketh evil of the Law, and conſequently ſpeaketh evil of and judgeth the Law-maker and Giver, *evn the Lord God himſelf. Trembl then to detract from, traduce, or ſpeak evil of and judg another.* But rather than not drive this deviliſh Trade (*which ſurely wee præpoſterouſly* conclude *to be of grand conſequence*) wee do, make, and wil *argue, (and too often ſwear)* men to ſpeak and write *evil* by *conſequence,* who never did ſo much as think ſo in *the leſt.* Shal I præſent you, *judicious Reader,* with two lines?

Mai Praiers get Syllogiſms *into their Den,*
And Ergo *all go ſweetly into Amen.*

O when ſhal wee keep * *the golden Rule* to doo, or not

[a] Rom. xiv. 13. [b] James iv. 12. [c] James ii. 10, 11. (d) James ii. 13. (e) Jam. iv. 11.

* *Heretofore in the Kingdom of* Arragon *at the* King's Coronation *and other ſolemn times, there was a public declaration made in the* King's *own hearing,* That juſtice was ſuperior to him: *but the* Monarchs *of* Spain *have aboliſhed it; tho thei theirſelvs ſtil do ſubſiſt by Juſtice.* E. H.

not doo to another, what wee wold have another doo, or not doo to our own selvs! so shold wee be *rich* towards *God* and *store up treasaur* on the other side of the Grave, that wee mai not be *bankrupt* for ever. Other dooing wil be our utter undooing; but this dooing, *thus living* wee shal fare, *nigh*, as *wel*, as if wee were* *Alms giving*. Which whosoever plentifully giv, are provided for æternaly as having procured a Tresaur which thei mai safely præserv for themselvs by putting it (*thro God's gratious grant*) into such *bags*, *as wax not old*. 'O 'the Æternitie of the Divine Dilection, Exclusive 'of all Faith, or Hope! O the fertilitie of the grace 'test of the three Theologic Graces, namely *Love* 'when habitual in us! O the peculiaritie of the 'perfectly *Christian virtue* of Charitie! so frequently 'exhorted to in the new Covenant: and seldom 'or not at all mentioned in the *Old*; however not 'in the English Translation thereof; *without which* no *admittance* into the rest of holines here; no *entrance* into the heaven of happines hereafter. Now who wold be so wretchedly *cruel* to his own welbeeing, as to be without this dilection, love, charitie towards God, and towards, *His Image*, man? who wold be thus wanting to himself evn while here, *specialy*, if hee consider himself as wanting everi *kind* of waie, the veri same love and kindnes, or loving kindnes.

None need for this to us make ani leg:
For wee the same Boon need and shold it beg.

The

* Qi suadet sua det; *mai som sai who look out sharp in and for this bewitching World.* E. H. *To that Objection this solution.* Eleemosyna non est dilatarum *dispendium*, sed ditescendi *compendium*, quæstûsq; omnium uberrimus. *Tet to giv the Pertitus in alms wil not* (NB.) *satisfi for stealing the Pig.*

The Best of men beeing but men at the best.
The Proof's apparent, if brought to the Test,

Thus like Christians, indeed, wee shold and ought not onely to forbear one another in love, but to bear, too, one another's Burthens, so fullfilling the Law of Christ and owing nothing to ani man but Love: everi one * *giving* to everi one a *Manifesto* of the same, by making and taking all means and methods, opportunities and advantages to oblige mankind (alias, *the man of thi kind*) both bodie and *soul*: but *chiefly* the later, which is *the best charitie in the world, and best pleacing to Christ who overcame the world*, and while *therein*, went about dooing good, and whose meat and drink it was to doo the *will* of God, *which was* to have all men to be saved and to com to the knowledg of the Truth, evn *Christ*, the waie, *the Truth*, and the life. Into whose *Crown* (who now liveth for ever more) if hee be gained thereby to him, Thou hast put and set a *Jewel*, a fair one, *evn* of greatest price and highest value. *O how far then from the right* are unmercifulness, uncharitablnes, hardheartednes, strife, rancour, envie, judging, censuring, slandering, backbiting, speaking, or whispering evil! *specialy of and against* Persons and Things neither known to thee, nor understood by thee! How far, *I sai*, from right, I dare not take upon mee to judg! This onely *I sai*, to such *Practicers*, what Christ did to those (*f*) *Hypocrites*, who could discern the face

* *Tho it seem a Paradox that* giving is *a* richer Trade *than* lending, *evn* use upon use: *yet it is an infallibly Orthodox Axiom; for he who giveth to the poor, lendeth to the Lord.* B. H. vide Prov. xix. 17. *The Poor are God's Receivers, and the Angels are his Auditors.*

(*f*) Luke xii. 57.

face of the Skies, *Yea, and why evn of your selvs judg yee not what is right?*

Now if such things be right, *then, surely, nothing* (*wrong*;
Let's all, like Devils, fight and damn, *ith' curst* (*throng*;
God, Christ and th' Spirit 'spite and mock 'em in (*Song*.

Yet stil I shold beleev it to be the better, safer and wiser waie to humbl our selvs under the mighti hand of God (*taking holi* James *for our council in this case*) and prepare to meet our God, who is a God of Judgment and a consuming Fire and everlasting too; into whose hands to fall it is a fearfull thing: Hee likewise beeing the living God and no Person-Respecter, but recompensing everi one according to his work. If wee therefore wold not fall short of felicitie here and hereafter, let us fall, out of hand, upon dooing and mainteining good works, and for ever abandon falling *on*, or *out* with one another: but if there be a * *wise man* among us and *one* indued with knowledg, *let him* be persuaded by and *with* blessed *James* to shew out of a *good* conversation *His Works* with *meeknes* of Wisdom; evn that *Wisdom from above* (*h*) *which, first, truly chast and pure is; further more pacific, quiet, not rigid for its own right, moderate, obsequious, persuasibl, yielding; full of mercie and good fruits; without disceptation, or controversie, not doubting, certen; without Hypocrisie,* not

* *The Lord* Burleigh *beeing at* Cambridg *with* Q. Eliz. (of ever blessed memorie) *visiting the several* Schools, *said*, Here I find one School wanting, The School of Discretion.

(*h*) Jam. iii. 17.

Let Reason persuade Thee, Before it invade Thee.

not stage-plaier like, not dissembling its judgment, not acting ani waie counterfeitly. O that wee were thus wise and in the *meeknes* of *this wisdom* walk; ὀντρέσιτοι *simus*, let us go *to* and *fro'* one another, pass things easily *to* and *agen*, having such a *præsence of mind* alwaies, as *to becom all things to all men*, with the *Doctor* of the Gentiles *that* (*i*) *Omniformist*: who tho Hee were *free* from all, yet Hee made himself *a servant* to all, that Hee mought gain the moe, *by all means* save som. This hee *did* for the ends of the *Evangelie*. When shal such glad Tidings befall us, bless Church and State! O what a glorious *state* shold wee and our Churchmen and women and Children and all things elf be in! Of this pure temper was the Autor (*as you mai see evn by that littl hee speaketh to the Reader before this Discours*) yea renownedly clothed with the meek Spirit of our only Lord, Jesus the Christ, (*the Author and Finisher* i. e. *the Beginner and Ender not of our, your, or their, but of the* (*m*) *Faith, with reference to all times and persons, according to the tenor and Testimonie of the Scriptures of Truth*) I must tell you it agen. The Autor had the Spirit of meeknes, with the Faith and Lov which is in Christ; for the excellence the of knowledg of whom his Lord hee suffered (*like another* Paul *as is wel known to all*, sciz. *who knew him*) the loss of all things, which hee reckoned at no higher rate than Dogs-meat (*but not such as is givn to dogs in these daies, which good Christians wold be glad of*) that hee mought win Christ and be found in Him, not having his own Righteousnes, but that which is by the *Faith* of Christ, that Hee mought know him and the power of his Resurrection and the Fellowship

(*i*) 1 Cor. ix. 19. & 22. *St.* Paul *an Omniformist, proved so by his own self: not by* E. H. MAMP.

(*m*) Heb. xii. 2. *compare this with* Acts xiii. 39, ult.

lowshiip of his Sufferings, beeing made * *conformabl* to his Death; if by ani means Hee mought attein to the Resurrection of the dead: Which undoubtedly Hee (*maugre all whisperings*, † backbitings, *censures, or prejudices of unbelief to the contrari*) did did *follow after* and (*to the capacitie of mortalitie*) atteined the *neerest to it*, of all that, in this Age, I have known, or heard of. Thus much I can testifi since mi acquaintance with him, for Hee was *not onely* a bare liver by the Faith of Jesus; *but* in the Work and Service of Love (*Faith's best demonstration and the Law's Fullfiller*) a true Laborer: and as to winged Mysteries (*if I mai speak mi sens without offens*) a littl incarnate Cherub (*or rather Seraph*) or (*that I mai not excede the words of Truth and Holines, to the extending*, in the less't, *the lines of Modestie*) a very highly mystic and transspiritualized Person. *A specimen* of which not more great than just and due Eulogie and Encomium, this Tract, tho' a smal one, is. Which Writings Hee (*before his Ascension to the Spirits of just men perfectly sanctified*) advised and consulted with mee about, as is sufficiently known not only to his Houf-keeper, but to his most agreeabl and supersensual Companion and Fellow-laborer in the Evangelic-angelic Work, *viz.* I. L. *mi Præcursor, or Præ-Epistolizer* and *a daili Exspectant* to be clothed upon with the heavenli Bodie

* *There is the Conformist indeed.*

† *Nai, now, the hard mouth'd Bloodhound, Zele,* bites thro',
Religion hunts and hungri Laws persue.
To what strange Rage is Superstition driven,
That man can out doo Hell to fight for Heven! E. S.

It is the Devil's Reformation to turn Order to Confusion, and Superstition to prophanenes. In qux, bone Dens, reservamur tempora! *E. H.*

die to com down from above, waiting in the Spirit for the fullnes thereof, and who hath not long ſince appeared in, to, or from the World (*pleace to take which Præpoſition you beſt approv*) *in an Heavenli Cloud.* A product fairly and fully meriting the Titl, as is *clear*, notwithſtanding the *Cloud* to ani ſpiritual Diſcerner. Favor mee with ſomuch freedom as once agen to affirm, that the *Autor*, *excluding all other*, (by what names, or Titles ſoever dignified, or diſtinguiſhed, or whereſoever præſiding, or reſiding in Court, Citie, Camp, or Countrie) *committed theſe Papyrs*, *according to the certen knowledg of the Perſon*, ut ſupra, *hinted*, *or lettered*, to the cuſtodie and Correction *ſo continued*, (*under correction be it ſpoken*) *and ſo confirmed* was *his confidence herein* of Mee; *who highly eſteemed him in love for his Works ſake*, not forgetting evn this, which now (*thro the Divine Providence according to mi truſt*, *word*, *or* (as ſom wil have) *words too*, is now com forth, with an open face, to public view, from its receſs, or privacie. (*Here hearken and heed hereto*) by the wholey unasked, therefore freely offered benignitie and generoſitie (*of which I am a witneß*, *and which likeviſe witneſſeth the*) dignitie and Divinitie of the Soul and *Spirit* of the Perſon ſo acting, *viz. W. B.* that famous Anti-Satánic *Athleta*, Anti-Dæmoníac *Paleſtrita*, and Hell'sblack Regiment's *Antagoniſt*: yea, moreover the Captive's Redeemer and the mani-mani poor and needi, oppreſſed and diſtreſſed People's moſt readi and præſent Refuge and *Aſylum*, whereſoever hee reſorteth: tho', more principaly at the place of his Reſidence at *Wilminton* in *Kent*. Where beſide, or rather about, *evn*,

all

all * the Countrie over, Hee is wel known and wel nigh from everi quarter, or corner thereof addreſſed unto, as an honeſt, diligent, expert, long experienced and very ſucceſsfull *Phyſician*. Let this brief Character of this gallant, generous, reſolute and religious man be, I prai, kindly admitted and accepted from mi welmeaning meanneſs: til a larger and fairer appear: which when it doth, wil be but his due: tho' his modeſtie, *I mai ſafely ſai*, wil not be abl to ſuffer it: ſuch is the tenderneſs of his Spirit vliibl enough, in ani thing that mai but verge toward his own advantage: whom therefore I wold willingly more diſcover to the World (*to which hee doth ſo* † *much good and in which hee hath done ſo great things*) and declare his *Name*, in words at length and not, *as now*, in letters, were I not afraid that his humilitie wold be thereby highly offended, which doth and can endure all things, except his own Eulogiums and Commendations. To the Sun-ſhine of which and his manifold virtues I have onely lighted, or tinded (tho' *ex officio*) this my Ruſh-candl which is one (*I muſt confeſs to mi ſhame*) of the ſhorteſt, leſs'ſt and worſs'ſt. For this do I here || *humbly* crave his candid

* Vox Populi vox *dicta* Dei *eſt*. *Proverbia quid ſunt? Sunt Populi voces, Ergò* divina *loquuntur*.

To the Catalunian Proverb,

La voz de pleu, voz de Deu.

† *Wel knowing and believing that Gallican Adage,*

Fient de chien & marc d'argent,
S'ront tout un, au jour du Jugement.

|| *When you have a Petition to make unto your Paper of Mr.* Humble.

did construction and heartily beg the boon of his pardon; beeing too sensibl of the great need I have thereof: albeit I mai *haply go without it*, in that I have, so openly and boldly *(as beeing without his leav, or knowledg)* attemted tho' but this: unless by the seasonabl request and importune intercession of som intimate Friend, or other, it mai *happily com to be givn* to mee. I am not so sage as to foresee how hee wil handl mee for this mi fool-hardiness; nor can I præsage what the event mai be, His * Resentment of this mi boldnes wil be so great. I must now run the Risc, the hazard, *jacta est alea.* I must take mi Lot, how fair, or foul soever I be in his Books. *As to this præsent Book* I am bold to sai I foresee (such clearness there is in mi eies) the Crystal Streams thereof, going to be perturbed by the over diligent and filthily dirti feet of mani grim and ugli Satyrs: which seem to mee to call for and to have already prævaled with, several faln Angels to mingl with them and becom their Coadjutors and Coagitators; that so these purely fluent Waters mai the more suddenly and surely be made mere stagnant and putrid Puddls, or most foul stinking Pools. Nevertheless, I adventure herein to prædict *(tho' I be no Prophet, nor the Son of a Prophet)* for all the possibilitie, probabilitie, or proximitie of the feat, or fact; the impossibilitie, *for all this*, of the accomplishment; yea, I am more than confident *(for I am Sure)* that the contamination thereof by their so complotted commixture wil prove no other than a *Chimæra:* unless I mai add *(as I beleev it wil be)* a slurr and blurr, or a base foul Jilt upon themselvs. Nai further, shal conclude it

* *Quite contrari to that Sai of the French,* Il n'y a si petit saint, qui ne desire la Chandelle.

it never feacibl ; *til that veri daie*, when I shal behold the dazling Beams of the glorious Sun in its Zenith, darkned by the mere steams of som Dung-Hill lieing on the lowest ground. But enough if not too much of this dirt and filth. Now not to be dirti miself, however not so dung-hill-bred as to account so wretchedly of the Reader, as if Hee were unworthi to have ani accompt of the Book : or to giv ani cauf whereby the *Publisher* thereof shold be thought so averf from Apologies as to judg *all of littl value*, much less to condemn *all* evn the *best* (with som * Grandees) as *idl* and *useless* at best ; at *less'st* far below Prudence : by waie therefore of obviation, prævention, præoccupation and anticipation, in companie with a fair præsolution of som præmised objections, which it is not improbabl mani ill-natured and ill-minded men mai make *evn* to the suspecting, or, *at fairest*, scrupling, if not severely quæstioning, *first*, how honestly this worthi Writer, ὁ ἐν Ἀγλοις, came by these high Mysteries and grand Arcanums, viz. *The Knowledg of what in the ensuing Pages is argued and discourfed* : then, *What necessitie of their beeing now, or at ani time, exposed and published*, This I here offer and præsent. To the *First*. mi Responsis, tho' not dubious, yet doubl, *h. e.* Negativ and Affirmativ, Thus ; Hee, as a *Philosopher*, not fallly so called, and a *Divine* indeed, came to the reception, perception and cognition, or rather introspection, intuition and introreception of the præmentioned : Not by reading, or poring on Books, or Manuscripts

* *Som affirm a printed Apologie to be like* Penance in a white Sheet. *This remindeth mee of that of the Italian*, si io cascassi in dietto, mi romperei il naso, son tanto disgratiato.

† *A Fool stil mai confute a Philosopher, as the Philistines were knockt down by the Jaw-bone of an Ass.*

Scripts; nor by the teaching of men, brethren, or Fathers; nor by ani conferring with Fleſh and Blood, but by the *pure Revelation* of the Holi and Bleſſed Spirit of God, who is the Sercher and Reveler of the deep things of God, as St. *Paul b* teſtifieth. Now in regard I have mentioned the *Revelation of the Spirit*, I cannot apprehend it an impertinence to ſpeak ſomwhat of, yea, inlarge ſo much the more, upon the ſeveral ſorts and different kinds thereof, as properly præliminari, antecedaneous and very requiſitly aſſiſtent to the advance of the inquiſitiv Reader's judgment and belief of, about and concerning theſe divine rarities, myſteries and ſublimities.

The firſt waie is by *Viſion*, when the Spirit of God præſenteth the heavenli ſpecies, or ideas to the intern ſenſes of the inward man. (*Quid quæris, erudite* * *Lector, vin quid ſpecies, vel Idea potiùs? ſcire certiùs ut queas, conſulas Platonem, velim; cui, quid eſſe videatur, audi. Idea eſt, earum quæ naturâ ſunt inviolabile, immutabile, immortale & æternum exemplar. Vide porrò, ſi dubius animi es*, Aug. L. lxxxi. quæſt. 46.) This of Viſion I look upon as one of the loweſt Form or Degree.

The ſecond is by *Illumination*, when the *Spirit* of the mind is thorowly illuſtrated, or enlightned by a Raie, or Beam proceding from the Holy Spirit, and purely apprehendeth the Truth and the veri ſenſ of the Bleſſed Spirit beſide and without ani præſentation of extern Objects. Of theſe kinds the glorious Apoſtle *Paul* maketh plain mention, where

E Hee

b 1 Cor. ii. 10.

* S'el Sol mi ſplende, non curo la Luna.
Mouro que naõ podes aver, fortaõ por tu alma. Reſtan Portuguez.

Hee (c) saith, *I wil com to Visions and Revelations* [illegible] *the Lord.*

The third is by *Transportation*, or (*if you wil* [illegible] *bear with that Term*) *Translation.* When *the Spi*[illegible] *of the Mind* is, in veri deed, truth and realitie, ra[illegible] and caught up, transported and translated tra[illegible] scendently and divinely into the veri Princip[illegible] self, there to view, introspect and comprehend, [illegible] wel as apprehend, the Wonders of Jehovah Æ[illegible] him, the ever adorabl, holi and blessed Triu[illegible] Deitie. Of this Degree the same glorious Ap[illegible] telleth us, when hee declareth that Hee was *d* caug[illegible] up *into the third Heaven*, * into Paradise, wh[illegible] Hee heard *wordless Words* (so the Græc most emp[illegible] ticly) Words unutterabl, unexpressibl, unspe[illegible] abl, unwordabl, —— *Nihil heic nisi vota* [illegible] *persunt.* This is an higher Degree than either [illegible] the former (*the pair preceding beeing far inferior* [illegible] *this*) for here (*as much as possibly you mai, or can mi*[illegible] the veri *Spirit* of the Mind *is* elevated, supersens[illegible] ly and superrationaly sublimed, or lifted up to [illegible] into that *Principl*, where the things theirselvs do [illegible] aly subsist, have their Essence and Existence. N[illegible] it is *observabl* and meriteth an *Asterisc* large and [illegible] *both* in the Line and below, that by this veri w[illegible] of Apocalyptic Manifestation this Highly Spirit[illegible] Person had, (*thro' God's free love and to the pra*[illegible] *the Glorie of His Grace*) the things here treated [illegible] made known to Him and seen by Him. For [illegible] *Spirit of his mind* was without ani peradventure [illegible] *above in mo Words was uttered*) taken, carri[illegible] drawn, fetched, or catched up* far, *farr away*, fro[illegible]

H[illegible]

(c) 2 Cor. xii. 1. (d) 2 Cor. xii. 4.

* *So from the Earth, out of Hell, above the Clouds: th*[illegible] clearly, *in no Purgatorie of ani kind: where som idly enu*[illegible] (*if not too, impiously*) *place such Devotions and Transports.* [illegible]

is Bodie, evn up to and into the veri * Arche-
ypous Globe of all Globes, that of all originals the
Original it self: *where*, unclothedly, uncoveredly,
akedly, uncompoundedly, abstractly and simpli-
edly *Hee* stood, appeared, was *in His Spirit* a-
ong, with and in the Præsence and Companie of,
e innumerabl (*numberless number of*) the *Throne-
ngels*, who are the Inhabitants of the *Still* Æter-
itie. Nor are these *Sublimities in Religion*, becauf
naccountabl as it were, and uncondescendabl to
e meerly Rational, or uncompliabl with the
ules of Syllogism to be reputed (*much less reproch-
l*) as the Phrensies of an overheated Devotion, or
e Visions only, or apparitions of an old doting
ermit's Cell, separated from veritie and departed
om entitie; as only som Phantasm, Spectrum,
ngastromyth, or Ghost; nor ani *supererogating
rfections*, or rather præsumptuous and temerarious
nthusiasms at best; their Heads swimming in an
finit *Vacuum* and all *essential* thought *lessning* (*like
m soaring hawks*) into a strange transcendence and
t last passing away into *invisibl* atoms, or nothings
r (*however to make the most thereof*) imperceptibl
btilities of unconveivably profound Contempla-
rs; whose Eies have never a more immutabl fixa-
on, than at that veri moment when thei see no
ind of thing; as if all were stupefaction rather
han Satisfaction, nai huffing Fanaticism by such,
amely, who beleev ani such atteiments impossibl
ithout *cracking* the Soul's Hypostasis by the im-
oderate displaies (*as thei call such*) of immediate
evelation: not considering so much as that *tru*

 Meta-

* *Can the knowledg of the holi One doo less than make one's
nowledg holi? E. H.*

*As much wit is shown in a pertinent Question, as judgment in
wise answer.* Ut sono nola, sic homo loquela.

Metaphysics are to this daie (*non obstante, or for all* [illegible] *glorieing in discoveries upon discoveries*) a Grand D[illegible] sideratum in Philosophie. But pure (*c*) Religi[illegible] which hath brought Life and Immortalitie to li[illegible] wil teach us to look up and wait for larger m[illegible] sures and fuller pourings forth of the Holi Spirit [illegible] *all be taught of God*, according to Scripture-Prop[illegible] ties and Promises, thro' the Blessed Spirit, assu[illegible] to us to abide for ever with and in us. All t[illegible] while I am not ignorant how those, who look a[illegible] such promises with an eie of Faith, are looked u[illegible] evn as the Commanders of *Ramoth Gilead* loo[illegible] upon the Prophet sent to anoint *Jehu* King of *Isr*[illegible] to wit, *as so many mad men:* But (*d*) *Wisdom h*[illegible] *been justified, or more clearly judged, or the sen*[illegible] *hath, as in judgment been pronounced of Wisdom by* [illegible] *her children*, as few *Sons* as thei be. The Truth [illegible] were all Truths evident to man's understanding [illegible] wold not only set *an undervalue* upon Truth, [illegible] *swell* man with Pride *evn* to a bursting. Nor is p[illegible] fect knowledg of immediate causses altogether [illegible] quisite for finding out Truth. Here notwithst[illegible] ding give mee leav to persu and take (*and tha*[illegible] *too*) mi wretchedly sawci, stubborn, refractori [illegible] too oft rebellious Reason to an O! the Hights, [illegible] *and there* to lose, a littl, both it and miself in [illegible] vision and contemplation of these Divinest My[illegible] ries and *then* to descend gradualy and sacredly [illegible] gen to visit and converse here below, but not w[illegible] out a Seraphic kind of Lov, that noble and cer[illegible] [illegible]

(*c*) 2 Tim i. 10. John vi. 45. Eph. v. 18. Habb. ii. John. xiv. 17.

(*d*) Luke viii. 35. Matt. xiv. 19.

* *Truth*, like the God of Truth, *hath its* nubes & caligo in circuitu ejus, *which is its venerabl Veil and maketh it m*[illegible] *and realy* (as it ought to be) *revered. E. B.*

onsequence and Fruit of an operativ and activ
aith. For and to which there do *(mi thoughts)*
want mani mo *objectiv (a) impossibilities*, far more
han as yet have in this our Age appeared to ani
erson: all which wil be found yet *(when ani such*
alarise) too low, easi and littl for a nobl Spirit
f Faith: which is an higher Principl by mani de-
rees of Demonstration, than the most rectified
eason, beeing it is no less, nor lower than Ελεγ-
χος μη βλεπομένων, the firm and evidential
robation of invisibls, things out of sight *(that most*
limited Sens which extendeth its Roialtie through the
hole Univers; purvei-ing for all the capacitie of the
nderstanding facultie and pointing at what it can never
ake ani perfect discoverie of: for by the veri visibl
ings of the Creation the invisibls are collected) so farr
n I from not being persuaded, convinced and ful-
satisfied of and concerning the most abstruse and
nigmatic Verities and Mysteries in Theologie.

The fourth and last degree of Revelation, and
hich is of all the highest, is the Coming Down of
et the Catachresis, I pras, be candidly interpreted for
e sake of that Dove) the Holi Spirit, into the Essence
the Soul, there to complete, finish and accom-
ish the work of *Regeneration*; and to fix it in its
te of Glorification, unveiling the beuties and
ening the Glories of the *New Jerusalem*, coming
om God out of Heven into the Soul's Centre.
o this degree of *Revelation* came the holi Apostls
n the Daie of *Pentecost* by the Descent of the Holi
host, Gust, Wind, Breath, or Spirit; to be
ow once agen, once agen *(as one of the Marian*

(a) Matt. xvii 20. *(b)* Heb. xi 1.

* *How fals that famous Maxim of* Nihil est in intellectu, quod
n fuerit prius in sensu; *I appeal to thee, O judicious Reader,*
declare. E. H.

Martyrs said, known it is wel enough about what
vived and renewed, as the Prodromus, or Fo
runner of the Æternal Evangelie (*the Everla*
Gospel so called) to the Honor and Glorie of the
jestie on High, the shame and confusion of the
vil with his Angels and Agents, which shal, at
be most low, and to the intermediate and interm
bly triumphant joie and unexpressibl refreshin
the Heavenli, longing, panting and longsuffer
humbl, waiting, faithful Servants of Christ, *ma*
all oppreilions, oppositions, or supplantation
the World, yea the hearing and beeing evn in
midst of all, *the too often*, unheavenli Plantatio
or unwholsom words not of our Lord Jesus,
of the (c) Doctrine according to Godlines in
Church, (not to meddl with the Great ones) in
State, whose *Bibl* is the *Statute-book*, and the *Ar*
of whose *Faith* are *mostly* grounded, I fear,
Positiv injunctions & who look no further haply
the peruling the Arguments of the three grand
postors, the *Leviathan*, or (*which is more pla*
the Law of their Prince; which I renegue no fur
than as repugnant to that of the Prince o
Kings of the Earth: it beeing sufficient for m
I can in mi place and station, *as to that Questio*
Point, be taught thro' Grace, mi dutie to Go
nors in God and for God, out of the Book
God (*that God, as I mai sai, of Books*) as hithe
have had the repute of a reasonabl, apt and
Scholar at that lesson. *Maulgre*, I continue,

(c) 1 Tim vi. 3. *Too mani make the Holi Bible like the Sc*
Materia Prima, *and draw* Qidlibet ex Qolibet, *to the*
prejudice and reproach of Religion; now evn like the Poet's
almost. E. H.

¶ Biblia rite docet, qi sic docet ut doceat se;
Qi facienda docet qiqs dofenda facit.

whol (c) *Plantation* which the *Father*, *who the Hevenly*, *hath not planted* of what denomination soever, *whether* rotten Foundations, superstitious superstructions, Anti-Christian innovations, unchristian Dominations, fals, unwritten Traditions, inhumane inventions, unscriptural institutions, injunctions, impositions, *or* propositions, appositions, or suppositions of what are,* *as cunningly as commonly*, called convenient contrivances, innocent indifferences and orderli decences, *under* the plausibl prætext, placent notion, specious name, prudential guise and fair construction of that famous Euangelic Canon, or Rule (*the grand Ecclesiastic Cynosura*) sciz. (d) *Let all things be done decently and in order.* Which † Μήλον Ἔριδος, at best, is not so much an Ἔργον, as Πάρεργον; which I humbly conceiv and offer, ὡς ἐν παρόδῳ, purely for sweet, dear, holi, hevenli *Peace* sake and in a sens and conscience of mi (*by mee as yet beleeved*) dutie, *omnibus & singulis qibuscunqe fortassean, seu* ἐπισκόπων, *seu* πρεσβυτέρων, *seu* ἡγουμένων, *seu* ποιμένων, *seu* προεστότων, *seu Sacerdotum, seu Præfectorum nominibus & titulis indigitentur & insigniantur.* Which Words so rendred, to procede in the waie of Peace and Truth (*a Conjunction which I wold ever call* Copulativ, *and make*, if I could, *perpetuously* Consummativ) *som* Godli and learned Writers upon very probabl

 rea-

(c) Matt. xv. 13.

* Som are of that Faith *that Refiners of Religion frequently turn Quacksalvers.*

(d) 1 Cor. xiv. vers last.

Πάντα τάξει ποιεῖν ὀφείλομεν Clemens Romanus, Paul's *Fellow-laborer in his Epistl to the same Place.*

† *To exalt Christ's Church upon the Devil's back*
It zele that wit and grace doth lack. E. H.

reasons Scholar like tendred (*which I like*) and wi
out ani bitter reflection (*which I love*) and not wi
out accurate retrospection, inspection and circu
spection, as to the design of the Apostl's discour
and their very serious meditation and ruminati
on the scope of the Text, with fervent supplicati
(*after* * *Consultation too of the best Commentators u*
the place) thro' the supplies of the Spirit of Gra
and in the name of Christ, the Wisdom of the F
ther, to God the Father of Lights and the Spiri
of all Flesh (*which I cannot, neither mai, loath*) hav
after all, apprehended and thereupon do beleev
That, if the Reading were *according to natural D*
cencie and Scripture-Order in the room, place, o
stead of *decently and in order*, those foregoing wor
wold be much more consonant to and with the S
gnificance of the † *Original* and by consequen
(*tho' stil under Correction of more illuminated Hea*
be assented and consented to (*specialy by the Church*
of Christ coming out of Mysterie-Babylon, *gathered*
or scattered) as the fairest and best interpretati
and exposition. *O who wil giv*, that our sight m
be happily cleared by this smal foretast, or ani o
ther (*as Jonathan's was by tasting a littl honie from t*
end of his Rod) and who can tell but it mai, *speci*
if wee look up for Eie-salv from Heaven, whi
o

* *What a commendation is Deliberation! whereas hee w*
doth a serious (much more a sacred) *business in haste, rideth*
upon an Ass, and check by Joul with the Devil. E. H.

† *Two Brittish, or old Cambrian Proverbs and Cymrakc*
Adages seem to speak to this concern, A noddo, Duw, ry no
dir. *The other*; A gair Duw yn vchaf. *This Young making l*
use of Articls and insignificant Ligaments of Speech than our
de'ivereth more matter in fewer words, which maketh it m
difficult to be-Englished *The* first *of the old saied Sawes, th*
If God saith, it must be so. *The* second *thus*, God's Word up
permost.

our Eies are looking upon the letters and words and not be *wholey* taken up with the Letter without the Spirit, which wil quicken us and put Life into our Spirit: *otherwise* wee mai li dead at the letter til wee di. The Word of Life wil be moſt welcom to enlivened Spirits. O that the *Spirit of Praier* were raiſed agen from the dead *(as one mai ſai)* what happi hopes then ſhold wee have of a glorious and ſpiritual Reſurrection after ſo great a death hath paſſed upon the Churches! Oh it is high time to begg as for Life that the Bleſſed Spirit wold come as Floods upon dri ground, ſince the choiſ Gardins of the veri Saints, for want of Spiritual dewes from Heven, are withered; that the Churches mai be as watered Gardins and the Saints and Servants of the moſt High mai at *leſſt* at *laſt*, like the Willows by the water-courſes, grow up; *evn* into him, in all things, who is the *Head* of everi man and over all things, to the Church which is His *Bodie*: the fullneſs of him who filleth all in all, and who wil make good His Great laſt Teſtament-Promiſs of a doubl portion of his *(a)* Spirit in a plentifull and powerful effuſion thereof, *in the later glorious* **Miniſtration*, to † counſil and comfort, ſuppli and ſupport the Saincts, til, the conſpicuous apparence of his *Perſonal Præſence*: without which his Præſence *(which can be no leſs, whereſoever it be, than Spiritual)* no *Communions*, *Ordinances*, or ani extern *Adminiſtration* can be effectual. *Let us all* there-

* *Science, or Conſcience is but* at beſt *our Guide, not our Rule. E. H.*

† *The Church'es Autoritie is not coercive, but directive; not imperativ, but declarativ.* So *Bp.* Davenant. de jud. cont. C. xxvi. p. 145.

[*a*] Gal. iii. 14.

therfore look upon it as one main work of the daie to set *Faith* at work on the Promises, and be earnest with the Father of Spirits to send down a special Unction from on High for the new spiriting of His Peopl, *evn* that *other spirit* which *Caleb* had, Seeing a commune Spirit wil never carri them fully thorow in the work of their Generation. *Let us al* prai that the Golden * Pipes mai, *more and more*, empti their golden oil out of their selvs from the Olive-tree and that thei, who desire and endevour to keep the Commands of God and the Testimonie of Jesus, mai be anointed with the Oil of Gladnes in more abundant mensures. *Prai wee all* that the Spirit of Glorie mai com down and rest among and upon us, as a Refiner's fire to purifi us *(for our Gold is dim and our fine Gold changed)* considering, Hee who hath the seven Spirits is *too visibly* turned aside from our golden Candlesticks, that so wee mai offer up pure offerings in truth of Righteousnes and holines, beeing renovated in the Spirits of our minds, which mai be placent to the Lord, as in *the daies of old. Prai wee all (for I prefer it before* Preaching † *in this our Daie*) and set wee upon the || Gates of Heavn with an holi violence knocking daie and night: for the Devil is com down in great Rage, wrath and violence throwing round about

* M. Luther *used to sai that Reading Prair and Tentation made a Preacher: the first a full; the second an holi; the third an experienced Man: And I am misinformed if his motto were not* Bene oràsse est bene studuisse: *and that* Justus Jonas *said of* Luther, *that* Hee could have of God what hee pleased. Zech. iv. 11, 12.

† *Much Preaching*, like great sounds, *hath made mani deaf; Albeit Faith is not so* voluminous *and explicit as it now exhorted to* in the Pulpits, *nor so required by ani preceding Age, ai in the present. E. H.*

|| *Prairs like Petards break open Heaven-Gats.*

about (*and that with grandeſt furie*) his fieri darts toward his Cataſtrophe, or period: Hee ſadly foreſeeing the ſhort time hee hath to rant, or rage in.

O Tri wee all what Power we have with the Father of Lights to ſet his Power on work to ſhake the Powers of Darkneſs in this hour of Tentation that is com upon all the Dwellers upon Earth and to help us in the Diſcoverie of that now above 5000 years experienced *Maſter* of the *Black Art*, transformed too often *into* the moſt dangerous *white Devil*, yea, an Angel of Light, tho' diſguiſing himſelf and ſetting *his face in ſecret* (ſo the Holi Mother-Toung) to be then leſs'ſt in ſight, when, *without doubt*, moſt at work; that ſo hee mai ſooneſt defile and ſafeſt beguile us and wee not aware of him, while wee ſhal (*like thoſe mentioned in the* (*a*) *Apocalypſ*) *be taken with the fine hair of the Locuſts which aſſcended out of the bottomleſs Pit, that ſtung them as Scorpions with their Tails.* O let the *Remembrancers* of the Lord, who loveth to be put in *Remembrance* of the *good thing* (*b*) *promiſed*, make mention thereof before him, that the *Hyperpanonomous* Jeſus the Chriſt, the Lord of Righteouſnes, the Lord of Lords, *Tzion's* King and King of Kings, mai be ſet upon this Holi Hill, that the Heathen mai be His inhæritance and the uttermoſt Parts of the Earth His Poſſeſſion (taking to himſelf his great Power and Reign) and put the Government upon his ſhoulder and ariſe to ſhake the Earth, yea and the Heavens terribly once more for the introducing and ſetting up that *Kingdom which cannot be ſhaken* and the things that ſhal remane, according as is Prophecied (*c*).

Oh

[*a*] Rev. ix. 8, 10.

[*b*] Jer. xxxiii. 13, 16. *Rex eſt qi Regem*, Maxime, *non habeat.*

[*c*] Hebr. xii. 26, 27, 28.

O when shal the sounding of the Seventh Angel be heard as the great voices in Heaven, all the world over, sai-ing, *The* (*d*) *Kingdoms of this World are becom the Kingdoms of the Lord and of his Christ and hee shal reign* for ever, or *into the Ages of the Ages.* And how long, O Lord holi and tru, shal the good old Promisses, to be renewed in these later daies, rest unaccomplished!

Oh when shal the *Saviours com upon Mount Zion* (*e*) *to judg the Mount of Esau and the Kingdoms be the Lord's and the Lord rais up Carpenters* to break *the Horns* that scatter *Judah*, so that *no man can* (*f*) *lift up his Head*; and put the Honor upon his Saincts, to expedite the Judgment, *as it is* (*g*) *written*, with a two-edged Sword in their hands and the *high praises of God in their mouths* to giv Blood to drink to *the Woman* who is drunken with their Blood and *the Martyrs of Jesus*, and destroi that *great Citie* which reigneth over the Kings of the Earth, and *overcom* all his and their Inimies in the Blood of the (*h*) Lamb, that so, *at last*, the *loftineß and haughtineß* of men beeing bowed down and made low, *The Lord alone* (*i*) *mai be exalted in his Daie.*

Here permitt mee, kind Reader, to speak a word, or two, or mo, as to the parts and pietie, meekneß and humilitie, conscience and judgment of this illuminated Autor, *specialy*, as to *Forms and Ceremonies and Controversies.* Hee was then as far above all kinds of Church-divisions, differences, or indifferences (*yet stil keeping the unitie of the Spirit in the Bond of Peace*) as the Light of the Sun at middaie is above that of the Glow-worm at midnight. For Hee lived, *specialy in his later years*, wholey givn up

[*d*] Apoc. xi. 15. [*e*] Obad. xxi.
[*f*] Zech. i. 20, 21. [*g*] Psal. cxlix. 6, 9
[*h*] Revel. xvii. 6, 19. 21. [*i*] Isa. ii. 11, 17.

up to God. If at ani time hee discoursed, it was Love, Life, Spirit; and if hee proponed ani Quæstions to ani, those were, (*to the best of mi information, and*, when by him, *of mi memorie*) alwaies heart-serching to tincture and quicken them, in lieu of heart-separating * Quæries to turmoil, or deaden them. Hee walked with *the best Charitie* at this daie ever when abroad, to provoac perpetuously to lov' and good works and to *visit* som very sick Souls, who lai languishing under spiritual Consumptions, *in the Name of the Lord*. Nor could hee be found without a bright purely discerning Eie and a brave choiſ *heart*, not barely enlightned, but blessedly *inflamed*, beeing and living such a *Luminarie*, as moved in a much higher and diviner Orb than to mee (μάντι καλῶν) men haply wil giv credit: tho' the Powers of the World to com fell somtimes wonderfully on him and wrought in Him (*prai peruse and profoundly ponder His beloved* 2 *of* Cor. v. *to the* 14) to such an Elevation and clarification of his veri mortal Bodie, when hee was fervent in the Spirit of Praier, that, I fear and therefore forbear to express, least it shold be reputed by som (*those* principaly *who despeir of atteining such perfections, or arriving at ani such Hights theirselvs, so, consequently, are more readi to beleev it*) a *Spiritual Romance*: tho' I mi self have more than once been thereof an αὐτό-

πτης,

* *God Allmights is the* Centre *and the Religions of the World are as so mans differing Lines tending from the Circumference to the Centre: tho' I cannot sai of* Religions, *as of Regiments, or Autorities, better ani than none at all: for some Religions* (or ra her Superstitions) *are to be abhorred as Hell; from whence their Origin was.* E. H.

ἀυτὸς, *Testis oculatus*, * Eie-Witneſs. All this while now † where is the wonder? To mee there is no more in it than the *Bubbling* up in a *Quick-ſpring*. It is true, where there is no ſtirring up of the Grace of Chriſt in ani, there the Grace of Chriſt wil never ſtirr up ani. Fire that lieth covered under Embers wil not riſe, *without beeing blown*, into a flame. There is never ani Exſultation of Spirit, where there is no Actuation of the Graces of the Spirit. O the incredibl intern exercitations and extern exertions of the veri viſibl form of ſom Perſons! thei are ſo divinely transformed! O that I had the Wings of a Dove that I mought flee away, &c. cried St. *David*, a man after God's own Heart and moſt like him, when hee was *lifting up his all* to God in hearti Praiers and high Praiſes. Doth not the veri Creature wait with an *outſtretched* neck, or rather with the (a) *Head put forth*, or thruſt out for the manifeſtation of the Sons of God? And ſhal the Sons of God theirſelvs, whom the world knoweth not and whoſe Life is hid with Chriſt in God, neither have, nor doo ani thing extraordinari in themſelvs, nor in the work the Lord is carrieing on *in the World*; which is high and heavenli, *much above the World*. It is very obſervabl in the Dove, that it caſteth its Head this waie and that before it taketh its flight. But that which is reported by the Humaniſts of *Oryx* (*a kind of Goat in* Ægypt) is moſt remarquabl, that it is ſo affected with

* Pato, Ganſo y Anſaron tras coſas ſuenan y una ſon *mai ſun ſai*: *and of all thou diſcourſ here, as the* Spaniard *of a Woman*, *viz.* De la mala muger te guarda; y de la buena no ſies nada. *Let't be: wel enough.* Aranda del Duero, para mi la quiero. *A Saiing of* Philip the ſecond. *And why mas not I* be King over miſelf, *as hee over other Folk?* E. H.

† Somos Gallegos, y no nos entendemos?

[a] Rom. viii. 19.

with the fear of scorching heat at the rising of *Sirius*, i. e. the Dog-star, that it standeth with tears in the Eies, as if it seemed to deprecate the intolerabl heat thereof, and to thirst with an unquenchabl desire for som humiditie and refreshing moisture from heaven. What, is there nothing wil make a man *excellent* above his Nighbor? yea sure, and that visibly too, if hee be righteous, or elf *Solomon*'s (*a*) sight was not right. Not so much as a gaietie in the looks of a godli man above another? not a littl *Wisdom* to make a Saincts Face to shine a littl more than ordinarily is discerned: Wisdom doth somtimes as it were *magicly transfigure* a man, as hath been found in experience; Hence not unlikely that Topic Proverb among the Spaniards, *There are two Magicians in* Segura, * *the one Experience, the other Wisdom,* tho' I wel know *Italie* is the School of Prudence: for it is said, *that whereas the* French *is wise after the fact, the* Dutch *and* English *in the fact, the* Italian *is wise before: but an Englishman* Italionat *is a Devil* incarnat. Tru it is, yet it doth not appear what the Sons of God shal be, shal it therefore at no time appear that such Sons of God there be? Never, acknowledgedly, acting in the Demonstration of the Spirit and Power? What are becom of all the Promises and Prophecies concerning the later Daie-Glorie? Where is the shining forth of your good Works, that men mai see those and glorifi your Father who is in Heavn? Is it not dreadfull for children of the Daie to walk as dark Lanterns? nai worse, to

[*a*] Prov. xii. 26.

* Dos Adevinos ay en *Segura*, uno experiencia, el otro cordura.

to put out their *lights* † *within* likewise, that thei mai not see *themselvs*? Wil not the Lord God serch such, *as with Candles*? O arise yee Sons and Daughters of *Tzion*, rowſ up your ſelvs and lift up your heads, for your Redemption draweth nigh. A Christian must *be so* alltogether, or not at all. Hee must be throughly pure, the veri *Name of Christ* taken upon him, obligeth him against a * depraved converſation, hee must *depart from iniquitie*. Up then and be dooing and let it be seen by som *singular thing*, which neither prophane, nor Professor have don, or can doo. You cgno who it was that asked this Quæstion (*b*) τί περισσὸν ποιεῖτε; But som wicked one mai sai this looketh like the Wisdom of those of *Zago* (*nm*) who dunged the foot of the Steepl to make it grow higher. Here is enough of all conscience about puritie. It is known wel enough how the Devil climbeth, by the skirts of the Vicar, up to the (*hd*) Steepl. I could repli,

——— *Sed Cynthius aurem*
Vellit, ait motos melius componere fluctus.

Com-

† *Surely there cannot be a position more pernicious to pure pietie in the power thereof than that which holdeth* exterior delectation *to excede* interior Satisfaction. *E. H.*

* *An altogether Christian's not deprav'd.*
Almost a Christian shal almost be sav'd. E. H.

[*b*] Mat. v. 47.

[*nm*] Più pazzi che quei da *Zago* chi davan del letame al Campanile perche crescesse.

[*hd*] Por las haldas del Vicario,
Sube el Diablo al Campanario.

Compoſe wee therefore our ſelvs, pauſ and make a ſtop, leaſt an *Hue* and *Crie* com after us. Forget not the beloved, that darling Motto of Sr. *Mathew Hale*, the greateſt, moſt perfect and inimitabl patern of the eminenteſt Virtue, deepeſt Learning and moſt indefatigabl Induſtrie the Age præcedent, præſent, or ſubſequent hath, doth, or wil (*ſuch is mi judgment and belief in the caſe, or point*) enjoied, afford, ſhew: whom to ſpeak leſs of, were greatly to leſſen him, and could not but be looked upon as ſuch an *Heterodox Paradox*, as nothing but the baſeſt of ignorance, envie, malice and (that *omnia in uno*) ingratitude to his name and memorie could be guilti of, or durſt adventure to be the Autor, or Promulgator of. Paſs by civily the Digreſſion, or rather paſs it nobly into the Archives, Rolls, or Records of Fame out of dear love to his du Honor, who hath, *ſo confeſſedly*, ſurpaſſed all; and having neither æqual, nor ſuperior, by conſent of all, could merit no leſs Titl than that (*which yet his greater Humilitie voluntarily reſigned to the beſt of Maſters and moſt Clement and Serene of Princes*) viz. of the renowned Lord chief Juſtice (*at leſs't*) of *England*.

But what's becom of his beloved Mott?
Reader, albeit I know you had it not,
Yet know you too, I had not it forgot.

No, no: Engraven as it was on the Head of his Staff; ſo impreſſed it was and is in the thoughts of mi Head, *ſciz. Feſtina lentè*. A ſai-ing mani of our Houſ-wives cannot, *ſurely*, abide; and thei ſtick not to tell us as much very roundly, when thei frown in their maid's ears ſo frequently and fiercely, *What* ſlow haſte *make yee? Yee are good, rarely good, to go on a Deadman's Errand.* But ſtil the Wiſ-

dom of this Motto is, wil and muſt be great : whi
too mani witti men by the neglect thereof, too o
ten, to their no ſmal diſgrace and detriment h
found. Thus *Canis feſtinans cæcos parit catulos.* N
more haſte than good ſpeed is ſure good Advi
for *Qi nimiùm properat, ſeriùs abſolvit.* The cu
ous Engliſh of which I take to be that ſai-ing,
uſual, of the great Secretari *Walſingham* at t
Council-Tabl, *Mi Lords, ſtai a litl, and wee ſhal*
ner make an end. O ! who knoweth the incon
niences and * miſchiefs of † Paſſion and Præci
tance. Nai wee do ſai too commonly of *wit it*
‖ whither wilt thou ? How rare is it to have t
ſpoken of it, which was reported to have been,
the ever memorabl Sir *Henrie Wotton*, of the *wi*
Sir *Philip Sidney*, that it was *the meaſure of* (*pc*) C
gruitie. O vain, wild, pittifull, follifull,
man ! how hardly art thou perſuaded to be eaſ
thi ſelf, or conſtant to thi reſolution, or ſeriou
thi converſ! Was it not ſomwhat, more than bare
a witti ſpeech of him who ſaid that *Men's Act*
were like Notes of Muſic, ſomtimes in ſpaces, ſomti
in lines, ſomtimes above, ſomtimes below ; and ſeldom
never, ſtreit, for ani long continuance. How do y
Reader, *relliſh* this ? Is there not *harmonie* in i

B

* *The patient man is alwaies 'at home and out of har*
waie. E. H.

† *It was not improperly ſaid by him, who having paſſed*
grand climacteric Year, ſaid, That hee was got loos from
unruli paſſions, as from ſo mani Lions and Wolvs.

‖ *When* Gowry *was led to the Tower, a Friend of his told hi*
Ah ! mi Lord, I am ſorri you had no more *Wit.* Tuſh (*q*
hee) thou knoweſt not what thou ſaieſt ; when ſaweſt thou a *fe*
com hither ?

[*pc*] *Wit in the Brain of man meſtly,* but *ſpecialy* if hee be
Complexion Choleric, *is like Quick-ſilver in an hot Loaf* : Ch
ler having more heat than light. E. H.

But I mai here forget that of the ſweet Singer of *our Iſrael*, holi Mr. *Herbert*, who in his *Temp.* hath given you the exact † *Pitture* of poor man's impotence, while hee telleth you

How weak a thing is man, how far from power,
Beeing twentie ſeveral things, each ſeveral hour!

How ſad then do wee all find all things at home, and truly not much better abroad. Do wee not ſee the greateſt are but in and out, and that too with their greateſt, higheſt and beſt * Favorites, who are no better than mere *Tenants* at will. See wee not the brighteſt Star twinkl? Yea the biggeſt, thoſe of the firſt magnitude which wee judged to have been fixed in their Glorie, to have faln worſ than Comets, moſt ſtrangely and baſely? *Alvaro de Luna* whom *Don Juan* King of *Caſtile* ſo loved, admired and almoſt adored, that hee knew not how to advance high enuf: This Favorit uſed to ſai to them who wondered and ſtood agaſt, as it were, at his Grandeurs (*or, as our fooliſh Phraſe is, Fortunes*) *Judg not of a building before it be finiſhed.* What is the meaning of that? Hee (*I dare not ſai was murdered, but*) died by the hand of Juſtice. Can you hold out, and your peace too, a littl longer, while I onely demand of you, if this, *as a Babbler*

† Eſt pictura loquens, *mutum Pictura* Poema.

* Stet quicunque volet
Aulæ culmine lubrico. Sen. *in his* Thyeſtes, Act. 2.

So it is, ſo it was, and ſo wil it be
Acted over and over again, you'l ſee.

did of ‖ Aristotl, *if his* discours were not strange *The Philosopher said*, No. So haply you mai repli But then, I fear, you mai com with a surreplie, *hee did*, sai-ing, *But a man having feet* (giv me leav to put in, and those two at libertie *)should not gi himself so much patience as to hear thee.* Sai you s too? Then I have don ringing, the Clapper i gon, as, like it is, you wish these *Crotchets*. Wel am apt to think yet, that you have som *Music*, (a wel as I) in you, gentl Reader: which if it prov so much as not to be out of *Tune* while I shal br strike one *string*; I wil *praengage*, that the *Cla* shal com off sweetly, *con la bocca dolce*, as the * Italian waie and wording is. I shal put it into a kin of vers, that you mai be the more kind to it, o less avers * from it. If I fail therein and it shou fall out to be *barely* a bald Rhythm; however a Sir *Thomas More* said to the poor poring Scholar i that known Storie, *Now 'tis somthing.*

Now somthing hath, the Proverb saith, som savo
Nai somthing more, it hath somtimes a flavour.
To High-gate *in one's mouth*, † *one man* did sai,
Fr

‖ Aristotl, *the Philosopher's Pope, no less*:
Ipse dixit, *so I guess*
The Latein to be,
Of Αὐτὸς ἔφη: *the Infallibl Hee.*

* *As the* Italian *Poet ingeniously*

Opera di natura è che l'huem' Favella,
Ma se cosi ò cosi,
Natura lascia al' Arte secondo che t'abbella.

† *A great Merchant, but not so wise, as the* Mayor *of* Banb rie, *who wold prove that* Henrie the third *was before* Henrie t second: *Being as* tru, *as that* report *of the Papists*, viz. t *the Devil ran away with* Luther, Calvin *died blaspheming*, Z *recanted, and* Junius *had a cloven Foot. Now what shal don to thee*, thou fals Toung? *vid.* Psal. cxx. 3.

From London *'tmought be carri'd.* You cri away;
I wil: *To th' Crotchet* came *into mi Crown,*
Which I crave Licence now to ſet it down.
A Scazon *'tis, with which I mai be bold,*
Of one more Honorabl *far than old*;
(Yet older far than moſt) *and mi dear Friend,*
But now deceaſed. Now too I wil end.

And that with the Muſic, which is worth the hearkning too.

Placere ſingulis volam; ſed ut proſim.
Nec diſplicere metuam; dummodo proſim.

To mee't's above the Muſic of the Sphars,
And hee, who hears it not, muſt want his ears:
His taſte too: for it doth outflavour Wine.
It is th' Elixir, *Reader,* make it thine.
O! take, keep, uſe, ponder and prize each (line:
For, ſure, in each there is a Spirit Divine.
Once, *theſe a* Great Divine's *were: but* now (Thine.
Thei're great too, *Greater* than I can *divine.*
Theſe to *tranſlate* int' Engliſh I've a mind;
But the tranſlated *left'em* ſo *behind:*
So I'l be juſt *to Him; to mee,* prai, *you be* ‖ *kind.*

Allow mee to be a ſmal Critic, (I dare not aim at beeing an *Obſervator*) on the Word * *tranſlated:* Evn til hee was not.

* *A Tranſlator is an Autor, as a Cobler is a Shoo-maker.*

‖ *Outdoo all* French Women, *who are ſo* kind, *that at firſt Entrance you mai have acquaintance; and,* other ſom ſai, *at firſt acquaintance you mai have entrance.*

So temperate was *Hee* in all things, that I have heard him sai, Hee was never sick in all His Life; and from this World, in soundnes of Mind, Memorie and Senses, *like another Moses*, Hee went away; tho', by the waie, discoursing all along, *Divinely*, to his very last minute; and then this *mighti man* and as *greatly meek* did (not *di*, shold I sai that shold I not *li?* but) *fall asleep* in Jesus.

Tibi, Domine; qui velociter venis, Amen.
Na, veni, Domine!

O com and feed all thi Supplicants with the perpetuous influence of thi pureſt Divinitie! Let thi Heavenli Highneſs ſublime them to the Zenith of thi deareſt and neareſt Societie; and here, *even now*, not only raie, beam and warm them with thi Ardors, Flames and Powers; but likewiſe enſoul-ſpirit-Heaven them in Thiſelf. This all thi longing and humbl Petitioners, at thi Throne of Grace, crave, beg, prai; beſeeching, that Thou, who dwelleſt in Love and art Love, wold condeſcend and cauſ vehement-divine Love, *thorowly*, to penetrate, tranſmute and transfigure them into it ſelf; yea further convince and convert (*if it may conſiſt with the good pleaceur of thi holi Will*) all the Rational Powers of humane Nature into a Lov of that Lov, which fullfilleth all thi Commandments, as in heavn, evn ſo on earth. *In the inter*, let all Thine, *whereſoever diſperſed*, or *howſoever diſtreſſed*, underſtand and beleev, that it is their * *Strength*, not to make haſte, but to ſit ſtill, and ſee the Salvation of God, and *that it is no more* in their power to *chang*

* *You wil make meet* (ſom wil ſai) *beleev as ſoon, that the Spaniſh Moon is as hot as the* Swediſh Sun.

thange Kingdoms and Governments, *than the* cours of the Luminaries which are set in the blu visibl firm Expans, the *Out-spread*; or *to unhinge* the Positure of the whol created World. It is *Thou* and *Thou onely*, who art Lord of Lords and King of Kings, the Great and Mighti One, who must doo these great and mighti things. It is *Jehovah Ælohim* the most *high God*, who reigneth in the Kingdoms of men, and who *soley* is *Hee who* giveth these to whom soever Hee pleaceth, and *who* wil make *all Adam* know, that all *bold* * *rashnes* carrieth certen ruine within it self; but *overcoming* † *Patience* it is which perfecteth both God's and Man's Works. Amen.

Now I exspect mi Reader to sai, *let mee prai*, to wit, that you wold no longer Tantalize mee, but giv mee the favor of the *Great* Person's *Name*, *who* was so *translated*.

Doubtles I am not worthi him to name,
But shold be counted worthi of great blame,
To bring this Person here to mee, while I,
Chius ad Coum, *venture to stand by:*
This needs must be a grand indignitie.

* *A Rebell and mad Dog knock in the head,*
Thei'l bite no more when thei are dead.
The Rebell useth to fire the Beacon when there is no danger: and unfortunate Princes steer their cours by them who know not the use of the Compass.
A Warr is a Fire struck in the Devil's Tinderbox.
Civil Warrs like Fire in the Bed-straw.

† *With Time and Art, the Mulberrie Leafs grow to be Sattin.*
Zele, *like Fire*, dangerous; *if it break out of the Funnil of the Chimnie.* E. H.

But seeing for all this, need there is to get o
of this lurking hole, and to com abroad with
name for his Honor, which shold be sacred to
veri serious Soul; as not beeing possibl to be spr
abroad so much as his merits mai chalenge m
righteously; Therfore it wold be injustice to wit
hold Him from you ani longer, to conceal h
Name by not answering to your Quærie, and Co
plieing with your Requeſt. It was then the *tr*
Honorand, and it wil be as *tru* and *right* if I sai (*r*
bus sic ſtantibus cæteriſque non paribus, *which*, I jud
none wil gain-sai) the most Reverend Father in Go
or (*if that offend ani*) with God (*that is most sure*
ani be) the most humbl Lord and meek Lord B
shop *Sanderſon*, of happi memorie, more happ
Judgment, and most happi Life and Death; late
put forth by the elegant Penn of an excellent En
glish Writer: who modestly acknowledgeth th
bold undertaking, as beeing very unworthily in
ferior to the Merits of that *Apoſtl of a Biſhop* (cer
tenly so hee was, if ani such have been) without a
ni Adulation I speak the truth before God and I
not, mi *Conſcience* likewise bearing mee witness i
the Holi Spirit. Now seeing I have put mi *Con*
ſcience so to it, let mee put, too, this to Conscience,
and be so far his Abetter (*for want of a better*)
therein, as to conclude a better *Reſolver* thereof in
all cases *England* never saw, never knew. Where
upon I further venture (*and with all ſafetie*) to vouch
that hee was the *Non-ſuch Caſuiſt in all* Christen
dom, *nemine*, *certè Anglorum*, *contradicente*. So
great

* *I do not ignore, what som affirm, that* Cases of Conscience
are, at best, *but a ſpurious kind of Divinitie: which I repudiate*
not, *I ſpurn not againſt*, *but receiv and imbrace with the*
proviſo, *that theſe be downright ſuch, as are terminated on the*
loweſt degree of Goodneſs and Juſtice. E. H.

great a Maſter of right Reaſon and ſound Judgment was hee, which rendred him, *without diſpute*, as *inimitably judicious*, ſo *incomparably pretious* to all Poſteritie: nor wil his Works di, while Worth ſhal liv. Of which, I mean his written Works, that I mai ſpeak ſom few words, I humbly beg, in regard of our miſerably and uncharitably divided and ſubdivided Principles and Practices, but *more particularly*, of Ceremonial Controverſies: which are ſo bandied about, *like a Ball*, to and agen and make ſuch a noiſ and racket in our Nation. O the ſad circumſtances, *ſans ceremonèe*, that wee are now in! How ſtrangely tho' are wee converted into Wolvs (*which are far worſ than Sheep, or yet Dogs*) and that about the veri Worſhip of God! *Monſtrum* * *horrendum!* O the *Metamorphoſis* of our Manners! O the *Metempſchoſis* of our Souls! It is not a mere *Acataſtaſis* of our minds that marreth all the Beutie and Glorie of our Religion and Nation. Mai wee not lamentably fear an *Ichabod?* Mai I proov, I prai God, a Pſeudoprophet. But yee beſt of Profeſſors, *tell mee truly what you think*, is not God going about to take away his Glorie, Grace, Euangelie, Spirit and all with Him?

What ſaid Herbert *long agoe?*
Religion ſtood on its Tiptoe:
Hee did miſtake: mai I do ſo?

O yee Profeſſors, can I have ani hopes that yee wil hinder his departure from our Land? Mai hee not

* Italie *a great Bordell*, France *a great Bedlam*, Germanie *a great Brew-houſ*, England *a The greateſt* Arms *the* Turks *at ani time uſed againſt the* Chriſtians *were the.r* Diviſions *and inteſtine broils: the readiſt waie to ruine ani Countrie.*

not go fast and far away for all you? Why? Who, or what staieth him, sai yee, save yourselvs? I tell you, truly, *his dear hidden littl ones* who cri greatly after him daie and night. *An handfull* it is, *as it were*, of *wrastling* Saincts, who have been so spiritualy cunning that thei have *got within* Him and *hold* him (*with reverence and humilitie be it spoken upon the In-turn*) and *wil not let him go*, but there keep him. Elſ were hee got looſ, wo to you and us all. How wold hee lai about? and what a dead hand the *living* Lord hath, where hee striketh, let Heaven, Earth and Hell trembl to think. But blessed be God there are som few, to whom hee hath said, concerning the work of mi hands *command yee mee*, and these hold him to his word, *and that so*, til Hee is readi to cri out, as of old to Israel (*quondam Jacob*) *Let me* (*a*) *go*: As if hee shold have said, *I never met with such a Fellow in all mi life. What is thi* name?* So that of God to *Moses*, *let mee alone*, as if the hands of Omnipotence were held: All which holding of God Almightie's Hands is but by lifting, *purely*, up our Eies, Hearts and Hands to him our Father, who in the Heavens. Surely so did *Sanderson* †, above (*whom for singular honor's sake I singly now name*) before hee desscended into the Sand to wrastl with his dissenting Brethren about Religious Concerns

(*a*) Gen. xxxii. 26, 27.

* *The* Divine *goeth to Heaven by* Jacob's Ladder; *the* Astronomer *by* Jacob's Staff: *so making*, as wel as hee can, *Heaven com to him, in stead of his going to Heaven.* E. H.

† *Among all our late furie and bloodshed this Man of God never was within the view of a Battail, or Skirmish; neither did see somuch as a Pistol discharged, or a Sword drawn against any singl Person. This I had from his own mouth; and as hee lived all his daies in pietie and peace; so, in the same, those hee ended and was not: for God took him.*

erns, *Church-ceremonies* so controverted, that upon the *Hypothesis* (for so I wold be understood that here be things *Adiaphorous* in the Church, or Churches, if Christ hath ani more than one) *Sanctorson*, I sai, hath, thro' God's blessing upon his studious and pious wrastlings, without Controverse (*at that great is the Mysterie of Godlines*) most Diaphanously, perspicuously, no less clearly (*unless mai I sai, amribus & mente ?*) than the Sunbeams upon a Wall of Crystall; *if not as transparently*, as the Streets of the new *Jerusalem*, cleared, illustrated and adjudged that cloudi gloomi mootpase, or point, that perplexed *Ænigma*, that *Aaron* of our *Israel*, or rather *Abaddon* and most certenly Church-confounding Controversie (*for I can call it no other*) while it so continueth, as dangerously (*the Devil knoweth it doth and thereat joieth*) spreading like a Leprosie and eating as a Gangræn and Cancer, and wil infallibly and inevitably *devour* and destroi (*but so wil it not be in God's Holi Mountain.*) without the opportune interposition of prudent indulgence, mutuous toleration and grand moderation; or, what is not *over* so much, as *upon* all God's Works, evn his (*unexpected, undeserved, tho' I trust, not undesired and unbegged*) Mercie, both Root and Branch, us and our, as in a Daie, our name and place beeing taken away, to the

Dicite Io Paan, & Io bis dicite Paan

of them, whom none of us can be ani such *Ignorants*, as not apparently at this time of daie to ken, as wel as their crueltie and fraud; which God of the

* *I shal not flee away*, I hope, *from Christ and his Church* for fear *of ani, or mani* Hymeneus's, Alexanders, *or* Judasses.

the ſame His immenſ * *Mercie*, infinit Love, a
for the ſake of his own Son and Name Avert ; A
men and Amen. And let both the King (*who* (k
repræſenteth God) and the Parlement (*who* (p) *repr*
ſenteth the Peopl) ſai Amen ; and *whom that* the a
wiſe, allmighti and moſt mercifull God mai ſalv
fi, fortifi and grandifi ; ſanctifi, tranquillifi and g
licifi (*if it mai ſtand with the good pleaceur of his Wi*
heartily praieth the poor Præfacer. But now th
late (yet *better late than never*, ſo the Proverb)

To the Second Quæſtion, ſciz. *Why, or what m*
have wee to expoſe to public view theſe Arcanums,
Myſteries of the Archetypous Globe, Original Worl
Principl of Æternitie, &c.

Anſw. It was, among other, for theſe reaſon
grounds, perſuaſives, motives, or , *if you plea*
inductives and incentives.

Firſt, Hee did ſuppoſe and humbly conceiv th
the Holi Spirit of God did not communicate wi
him, and revele to him theſe Higheſt Myſteries f
his own knowledg and proper Satisfaction.

Next and in ſequel Hee looked at this Treſa
as a Talent given to him and entruſted with hi
not to wrap it up in a Napkin (*as the deſervedly r*
proved † *ſlothfull Servant did his*) but to put it out t
his Maſter's uſe. Quite contrari to the Principl
Practices and cuſtom of ſelfi men.

A

* *Mercie is the inſeparabl Inmate of a magnanimous Spirit.*

(k p) *Who mai not without much ado*
Tell which is higheſt of the two ? E. H.
Parlument-bills without the Royal Aſſent, like matches with
Fire.

† *Idlneſs the Devil's couch, and luſt his cuſhion.* E. H.
Sloth breeds the Scurvie.
An Idl man tempts the Devil to tempt him.

Add to these, His generous || Benignitie wold not allow him to engross to himself, or envi to other of his own make, specialy *his Countri-men*, these purely * pleasant sensations, glorious introversions and divinely tru intellections of his mind, which hee could not but conclude to be serviceabl in som waie, *or other*, of spiritual instruction, improv, advance, or use.

Nor is the burning Fire of Charitie (*or rather divine Love that centred in his Heart*) to be buried (*neither indeed could it be*) under the Ashes of Oblivion, or secrecie: which *never seeking* it self but the good and benefit (*& quod bene fit bis fit*) of his Nighbor, *extorted* these from him by mani, *manifold* and those very great, strong, restless and importunate impulses: which, without *manifest* disobedience to the *heavenli* Visions and Revelations, could not be repulsed, resisted, or refused.

Besides, or rather *persuant* to what is already urged, the *Publication* was for the sake of his *School-Fellows* (*as Hee was wont to word it*) who were, or are, wold, or shold be *taken* up into this same High-School, and *taught* the same *Lessons* (most *proper to the Date*) by the same School-master: that so thei (*principaly the more cautiously curious; spiritualy ambitious and sacredly inquisitiv of and among them*) mought be gratified and satisfied in viewing (*thro' this*

‖ *Cloaths warm the bodie, and the bodie the cloathes by waie of thank full correspondence.*

* A State of pleaceur (take it in ani kind of sens whatsoever) *is not onely* lawfull, *but laudabl* (becaus a proper medium, when moderate, to obtein the needfull) *and above all things* evn *by the most superlatively sublimed souls and spirits eligibl and concupiscibl.* E. H.

this purely pellucid medium) the † cœlestial Fabric frame and most inward work in the veri spring everi wheel within a wheel, yea everi the minu est movement thereof, and be therby infinitly co firmed by these exarations of His Penn and Em nations (*as I mai sai*) of his divinely tinctured Sp rit; as those reciprocously ratified by these Te monies: not that I wold have the mind of ani i genious and spiritual Indagator blindly acquiesce ani assertions, or conclusions *neither* arising up Principles of Faith, *nor* from necessari præmisses but præserv his opinion and particular persuasio as indeed hee cannot well omitt, or decline the t king this mi caution and counsil.

Moreover, Hee allowed the printing and publi ing of these Writings, that there mought be e stant a Characteristic, an appropriate and dis guishing Character, in truth and in veri deed, of i maculate Divinitie, by Demonstration, *as it we* and likewise Prælibation; as an † Antipast, o giving a foretaste to the Universities (*from wh hee had his Doctorate, tho' hee took few of these Deg there*) and (*had these been in all Languages*) to Univers it self, as of the certentie, soliditie a sublimitie of the Mysteries and Powers of the *I vine Magia*, so of that vastly grand and verily compatibl (*I had almost added yet incredibl*) differe and distinction twixt the *Rational* and *Intellect* Power, or Facultie, the apprehension and co prehension in Men and Saincts, in order and t de

† *What is the* Beatific Vision it self (*I ask no Braggadoc Schiolist this Quastion*) but the ἀκμὴ of the purest sensati *sai you? sure-tru.* E. H.

Christianism and Epicurism *to the truly spiritual discern* littl less *than a* needless LOGOMACHIA. E. H.

dence to and toward their beeing filled (*a*) with, or *unto*, all the Fullneſs of God, thro' the Love of God in Chriſt (*which paſſeth knowledg*) ſhed abroad in their Hearts, by the *Holi Spirit* which is given to them.

Surely, wee do not know by ani other means that wee are the Children of God, but becauſ God *ſealeth* unto our *b* Heart, *by his Spirit*, our Adoption of us out of free Grace, and wee by Faith receiv the aſſured Pledges of Him given in *Chriſt's Love*: for tho' everi Beleever hath the *Teſtimonie* of His Faith *from his Works*, yet it cometh *à poſteriori probatione*, from a later, or ſecondari proof in ſtead, or place of a ſign. It is only an addition, or inferior Help for *a prop* to Faith, not for *a Foundation* to lean on. Tru it is, everi one maibe confirmed and *aſſured* in their *calling* by their ſober, righteous and godli Life: But how? *As a proof*, *not from the Cauſ, but from the Sign, or Effect:* The Aſſurance of Faith doth wholey reſt and reſide in the Grace of Chriſt. Evn *in Nature* Children *do not firſt com to know their Parents*, *either* by their love to their Brethren, *or* by their Obedience to their Parents, but *from their Parents Lov deſcending on them.* So wee read in (*c*) Holi Writ, and ſo it is, *that wee loved him, becauſ Hee firſt loved us.* Let men boaſt of their mighti Reaſonings, their cloſe Deductions, their ſtrong-linked Conſequences and their elaborate Demonſtrations, made out by the moſt Metaphyſicous Divines, in * Religion; when thei have don all to juſtifi themſelvs (*as a late Writer rarely*) in a cautious

(*a*) Eph. iii. 18, 19. *compared with* Rom. v. 5.
(*b*) 1 Joh. iv. 13. (*c*) 1 Joh. iv. 10, 19.
* Arminius *meeting* Baudius *one date diſguiſed with drink*, *hee told him*, Tu, Baudi, dedecoras noſtram Academiam. Et tu, Armini, (*anſwered hee*) noſtram Religionem.

tious advance toward Heaven, thei wil find, tha
The beſt Divinitie conſiſteth in the Unions of Love a
Wonder; that there are ſuch *Doxologies*, tranſce
ding Reaſon's reach, as mai be dignified with t
Title of Faith's Triumphs; ſuch Euchariſtic a
Theologic Enlargements and Exſpatiations in t
Heart and Spirit, ſpringing and ariſing and exſu
ing from the wondrous affection of Love, *accom*
panied with that immaculate and ineffabl Joie, as no
can ſignifi, or hint; none can beleev, or conce
but thoſe who have felt and enjoied that beatific
Experience: which is only inferior to, or only l
in, ſom Degrees of beeing, that, *which wee ca*
Heaven. That the capacitie of *Reaſon* is much l
ger than that of *Senſ*, I cannot but concede: b
that the largeneſs of the Will and *Affections*, w
are in it, farr ſurmounteth Reaſon, I cannot in
wiſe but confeſs. Wherfore elſ, I prai, hath G
required that our *deſire and love* of Him ſhold
more complete and perfect than our knowledg
Him? Are wee not obliged by the expreſs Co
mand of God Hiſelf to entertein and imbrace
Perfections with the cloſeſt adhæſion of *Heart* a
Soul? *Albeit* thoſe wee can apprehend *only* wit
partial and rather a lax ænigmatic, than ſtrict
entific knowledg.

Of the two I ſhold rather præfer *Im*
gination, than *Ratiocination* in Diſcourſes co
cerning divine Subjects; the *former* beeing, *con*
ſedly, the Spring and Engine of the Affection
thro' its nobl ſuppli-ing Reaſon by raiſed and
gurativ adumbrations and its admirabl affordi
all thoſe agreeabl illuſtrations, which ſerv to ki
it into vaſter conceptions, to ſweeten the ſever

[d] Rom. v. 4.

of it, and then beutifi it with all thoſe allurements and adornments which fairly and effectualy (*and what not unuſualy*) recommend a cold, dead ſpeculation to a warm, liveli affection. And this is properly and totaly the ἔργον, *opus*, Work of the *Imagination*, when it hath warily received and entertained the veritie and dignitie of its Object from a ſuperior Facultie. Nor can it but be ſo, in ſtrictneſs of proprietie, allowed; and not only Reaſon and Judgment, (*which all permitt, conclude and approve*) but *Imagination* and *Phanſie*, *the meaneſt and moſt trivial Power of Man's Soul*, likewiſe: ſeeing evn the (*e*) *Meteors* are called upon, as wel as the (*e*) *Firmament*, (*as is finely by one noted and obſerved*) to praiſ the Lord. Nai more, *Phantaſie* mai be, and, *under a good menage*, moſtly, is, an admirabl Organ and incomparabl Incentiv of heavenli Praiſ and divine Adoration: in like manner as the Omnipotent Jehovah Ælohim deemed it moſt fit to chooſ (*f*) the Rainbow (*that Circl of Phantaſtic Colors*, as one called it) for the Symbol (*ſhal I not ſai the Sacrament?*) of his Darling Attribute (*if Attributes be not more properly God, than in God*) namely *Mercie*. Nai, I heard one ſai, that the ſtrength and vehemence of Imagination, Phantaſie, or Phan'ſie wil, ſomtimes, carri forth the Reaſon and Judgment to make new Worlds of diſcoveries, excite both to take ſuch Circuits and Travels in the contemplation of *Æternal Entities*, til the veri Soul is readi to be vertiginous, to ſwim and grow giddi, and the Speculation turneth almoſt Apoplexie. Yea further, actuate the *Rational Power* beyond its præſent Order, *without ani illuſive Phanaticiſm*, &c. to a taſt and immature Anticipation of

G un-

[*e*] Pſal. cxlviii, 2, 3, 4, 8. [*f*] Gen. ix. 13.

unproportioned Knowledg: yet stil with this pro-
viso, that the Intellectual and Rational Pow
and Facultie are far from beeing the same. De
therfore to take notice that the *intellectual* * kno
ledg is only learned from the *Spirit* of the mind
man, standing in the Centre, beeing then only
there purely receptiv and divinely scient, (*what*
I sai sentient?) of the supercœlestial things th
selvs. Whereas the *Rational*, which the confou
ing *Jesuit* wold make the *pure Religionist beleev* to
Mechanism (*the Diana of this inquisitiv Age*) and th
whole Encyclopœde of Arts and Sciences but
brisk circulation of the Blood, and all thinking
reasoning Power a mere local motion, and that
tumultuous; Hee notwithstanding wel knowing
to be most admirably rare in its due place (*which*
doth as wel, too, make use of) and without whi
and the exercise therof a Man is below the Be
that perisheth; Yet (*for all this*) I sai the *Rati*
speaketh, writeth and acteth from its rolling su
gestions, cogitations, conceptions, motions,
shut out of the Centre †.

Finaly, These intern manifestations are ma
out and put forth to public use and perusal, for t
vindicating and asserting Truth, and for perio
zing, or putting an end, *in fair probabilitie* b

* *The exercise of the Facultie of the* Intellect, *spicialy*
som things, wherein *it is* absolute, *is not only one of the* gre
of man's delights, and excluding *ani thing of* Sens, *as not* ap
teining to it (so far it is acknowledged by all the Learned)
further is and mai be styled an Umbrage *of the contempla*
Satisfaction *that is* asscribed *to the* Godhead *it self. So another*
ry divinely.

† *So giving us no more direction* (much less ani introspecti
as to those Mysteries) *than the finger of a* Mercurial Statue
men when thei are blundring, groping and puzzling in som da
passage, or place. E. H.

ever, to the several, *otherwise endless*, altercations, disputations and dubitations of, in and about Mystic Theologie; as mai most clearly appear to the diligent, judicious and spiritualy illuminated Peruser of the same. Hee having set before his Eies, *one of the first and fairest Objects*, deserving to be set in Letters of Gold and engraven upon all our Minds and Spirits, as with the point of a Diamant. For here Hee maketh and giveth a Diaphanous Manifesto and perspicuous Demonstration (*and you wil not, I dare sai*, nobl and Christian Reasoner and Reader, *deni, or gain-sai* that it is *à Priori*) *evn* from supersensual Sight and intellectual *Vision*; which amounteth to littl less than a Divine *Apocalyps*, or (*style it what you pleace*) Revelation, Manifestation, Inspiration, Communication, Certification, Declaration, Notification, or, *if you wil*, Information, *that there ever was, and now is and wil be an Original and Æternal Globe, or World, which did exist before Æternal Nature* (here I had need as I do indeed, *heartily prai you* not to be impatient, nor out of good humor by reason of (*no reason for, you wil sai*) this *startling* Epithete, Ναὶ: ἐπέχω σε τοῦτο κύριε! seeing the following Pages wil make it, as you wil find, fairly co-incident with *Nature*) and all her *pure* Forms, Powers and Properties; *so* in sequel, anteceding (*that is more strange than all the rest you mai repli*; nai, I beleev, *wil*: so I must admitt, or *however* permitt you in this most wonderfull point, ὡς φιλόσοφον, ἐν ὀλίγῳ, ἐπέχειν) I revert and, *as above*, averr it, *i. e.* by consequence, *preceding* all other Worlds, Globes, Centers and Creations whatsoever. Hee furthermore declareth (*as it is made apparent by this Tract*) that the Spirit and Soul are two distinct Essences, the former beeing of a more sublime Origination, or (*as wee*

vulgarly) of an higher Descent. Is it not so? Why? Do not the Golden Rules delivered by antient Philosophers seem to set forth as much? How came those famous Lights of Wisdom set up almost all the World over? Nai, what issue is there of the pretious Dictates of our gracious Saviour and His holi Apostls who spake as never man, or *mere Sons* spake? Nai, what becometh of the *Image of God* impressed on Man at the first, and wherein (*setting the Angels apart*) hee excelleth the whol Creation? NB. When the holi Jesus, *the Christ of God*, vouchsafed and condescended to be conversant among men, Hee made it his chief Work (*what Christ will be against the ensuing Truth?*) to improve the mind and spirit of man *farr above* the hight of the *Soul's Reason:* and wee are so farr from conforming to our Blessed Lord's cours, as *Reason* it self, *if sens almost*, is yet too sublime for us: except for few who

Apparent rari nantes in Gurgite vasto.

(*as the Poet singeth*) bravely looking up and bearing up their Heads in this Universal Sinking toward (*and I prai God it mai go down not wofully further, nor dolefully deeper than*) the Profundities of (*a*) Sin out of which som are saved. Com along with me *kind Reader*, if thou be not quite tired, and make use of the strongest legs, of thi *reason*, nai exercise the Brains of it, yea let the Head and Crown of it ascend to that of (*b*) *Æternitie* (leaving farr below, those effects of curiositie and accidental occurrences, the Arts and Sciences †*liberal*, falsly so called

[*a*] 1 Sam. ii. 6. Hos. xiii. 14. Psal. xxx. 3.

[*b*] Isai. lvii. 15.

† Yea proved so far from being so realy in their nature, as that thes have been som of the most Tyrannous inslavers of mens judgments, and imprisoning fetters of their understanding. the Divine Mr. F. B. *in the Preface to his Book entitled* בל-חושיה.

and higheſt naturalPhiloſophie too, upon which the *Great Diana of this Mechanic Age*, h. e. Natural Theologie is reared, buoied, hoiſted, built up) and let thi Reaſon, *I ſai*, ſoar aloft, evn, *if poſſibl*, up to *Æternitie*, beeing environed with *Time* (as it is a part of that *Prius and Poſterius* without which the beginning and end of ani beeing cannot be conceived to be, not as it is defined *the Meaſure of Motion*, which had a Beginning) on that Foundation; that of an Ætern Beeing (*c*) of Beeings (*nething beeing abl to make it ſelf*) Reaſon exiſteth, ſubſiſteth, ſtandeth, buildeth and finiſheth, I mean concludeth, *That Æternitie it ſelf is*: but* *what it is*, the imbecillitie of ani rational Facultie is ſuch as it cannot poſſibly comprehend, *i. e.* how ani thing ſhold have beeing without beginning and ending; yet ſuch a beeing there *muſt be*, or *no God* there *muſt*, or *can be*, and where now *wil* Reaſon *be*? I fancie (*and you know what hath been written already of Phanſie*) that *Reaſon*, notwithſtanding all the ſub-

G 3 limitie

[*c*] Deut. xxxiii. 27.

* *Quod* Deus eſt ſcimus: ſed *Quid* ſi ſcire velimus
Ultra nos imus. Sed quòd ſit ſummus & imus,
Ultimus & primus ſcimus. Plus ſcire nequimus.

That God is *wee do know*;
But what God is *thei who*
Wold know, *themſelvs out go*.
That He's moſt high and low,
The firſt and laſt wee cgno.
Further wee cannot go. E. H.

All this the old Proverb maketh littl, or no wonder, ſaieng, Wee can go no where, but wee have God over and under.

limitie and vivacitie Phansie can afford, or give to it in all its best conceptions, like a *sorri-filli Guide*, doth but lead mee with confidence and leav mee in confusion in a dull dark Labyrinth, or Maze, in a Mæandrous passage, or Place. Hence evn the most Metaphysic *Subtilissimoes* after that thei have fatigated, or quite tired and wearied (*and but worsted*) themselvs with their Divisions and Subdivisions, I must affirm, thei have not arrived at so much of immodestie, as to make *Reason* the adæquate measure of * Truth, but do ultimately resolv it into a *Conformitie with the Divine Intellect*, which a *Platonist* wold after this manner (*as one more excellently expresseth and exactly humoreth, than that* ut supra lateinè) by waie of an Exegematic Character, thus: *That there is an Æternal Mind that comprehendeth the intelligibl natures, species and ideas of all things, whether actualy existing, or possibly only, and that comprehendeth it self and all the extent of its own Power, together with an* Exemplar, *Platform, of the whol World, according to which Hee produced the same.* What of all this? Why *dato & concesso*, the *Præmisses* granted and allowed, yet stil the Conclusion will and must be, *in spite of all our Reason*, assisted with the *clearest* imagination, wee are no less in the *dark*: for unless *notice* be vouchsafed to us by the Æternal Mind *of what is conformabl* to His infallibl and *infinit Intellect*, there wil be littl, or no certentie of Truth obteined by us. *Such is the peculiar Province of Revelation which is the tru* (or prætended) *foundation stil of all knowledg whatsoever.* Moreover, it hath all the

* *Truth whence soever it cometh, doth com from God*

† *For bear railing, or censuring, O mi Reader, til thou be of these Mystic matters a greater Master: for the wise Italians have an Adage*, that hee who understandeth amiss, concludeth worst. E. H.

the benefit of Philosophie and natural Religion's light in its best progress of Reasoning, in its highest Zenith, exaltation, elevation, sublimation and *Acme* (to be silent as to a further and unfailing ratification from Divine Testimonie and the Transscendence of the Objects, *proper quarto modo to an Apocalypsie*, which giveth it freer admission and maketh a more solid, valid and durabl impression upon our intellect: Tho' wee acknowledg, when all is don, how *magnificously* soever wee † bragg and vapor and taper of our Reason, or Faith, Intellect, intelligibl Ideas and æternal Verities, these wil never conduct us to enter into Paradise, or *our Master's joie*; but only as these are conjoined with our * affections, which commix, co-incide and as it were identifi with that grandest and Divinest Mysterie of Love, sciz. *God made Flesh*: which gave (*as one superexcellently*) the Angels *new* Anthems, a *new* Scæne of Knowledg and consequently a *new Heven*. So much, *if not too much*, of the distinction of these Powers, and of that refined one of *Soul and Spirit* in man, I sai Man, who certenly is more, than is conteined in that old definition *Animal Rationale*, if hee were no more than *Animans intellectuale*; tho' were I worthi to define Him it shold be rather by *Religiosum* than by either, or both mentioned. Nai, seriously thinking, considering and ruminating of the Rarities and Merits of his Creation by Jehovah Ælohim, who breathed into his Nostrils (*a*) the

 Breath

† *Historie informeth us, that not only Religion and Laws, but all Arts and Sciences, all nobl Inventions have ever boasted of their Ægeria's, their assisting Damons, too.*

* *There must be of necessitie in the passions, or affections som kind of Spiritualitie, otherwise* incorporeous *things could never by these be made as objects of their election.* E. H.

[*a*] Gen. ii, 7.

Breath of Lifes, and who, as the Father of Spirits formeth that in man, I can scarce forbear calling Him *Animal Divinum*; tho' I be not such an Animal, without the facultie to think, nai, and to foresee this definition deemed, *forthwith*, by the acute as unphilosophic; yea the Terms doomed, or however if not so adjudged, yet (*to speak favorably*) impleaded, as carri-ing in their veri Bowels a self-duelling, by som: *chiefly* those, who have by great Labors procured unto themselvs a deep-readed *confusion* of thought. Let mee complete this Paragraph with the three constituent *Parts* of man according to the Apostl's Philosophie, or Judgment in that Praier of his where mention is made of Bodie, Soul and *Spirit*; which Spirit, or πνεῦμα (b) what it signifieth in the New Covenant, or * Testament, the Places at the Bottom, and mani mo, do tell. But to interpret it, *as most do*, by the χαρίσματα τοῦ πνεύματος τοῦ Ἁγίου, the Graces of the H. Spirit, wold make the Apostl's Praier so impertinent, improper, strange, if not ridiculous, *unless those Graces had at ani time been found blameworthi*, that I cannot but appear most exceedingly blameabl miself, shold I add one Word to contra-argue it. However let mee add the following words tending toward the conclusion of this prodigiously prolix and strange sort of a Præface, viz. that

[b] Rom. viii. 16. Gal. vi 18. Thess. v. 23.

* *Where you shal not find the* B. Virgin (*nor in ani of our Books*) *so* grosly abused *as by the Papists themselvs*, not only *when thei sai their* Ave Maries (*so prai-ing* for her, *which is most indign and injurious, as wel as* to Her, *which is unlawful and superstitious*: *but when thei make her mend* Thomas a Becket's *old Hose, clip a Monk, kiss an ther, sing to a third, li twixt Man and Wife, giv suck to a Priest, sappli a Nun's place which was gone to a Bawdi Hous, bring an Abbess to bed gotin with child by her serving man* κλ.

that seeing the Architypous Globe, or *Original* Beeing is the Basis and Foundation as wel of Æternal Nature (*to use you a littl to the Term that you mai be the leß terribl against it*) as of all other Essences, Globes, Worlds, producted, educted, or brought forth out of the Womb of pure Nature *supranominated*, wee have therfore, *first of all*, made known (*as is fit and order requireth*) the *Primari World of all Worlds*. *Next* to it *Nature* (*an empti name to som*, I know, *and worſ*) Then the *Angelic World*, had wee not been prævented and *obſtructed* by the pertinacie and (*I wil not add*) perfidie of one *Perſon*: who hath not onely not complied with the fair desires of the Living (*which is diſobliging and diſingenuous*) but contradicted (*which is fouly ominous*) finaly frustrated, I fear to sai (*that wold be dreadfully dangerous*) the veri *will* of the * Ὁ ΜΑΚΑΡΙΤΗΣ, Ὁ ἘΝ ἉΓΙΟΙΣ. With whom and whoſe Writings I have altogether don, after I shal have told thee, *candid Lector*, that this Spiritual Man, as hee cared not to be counted prolix (*which hath made mee the longer and the more to imitate him*) provided, Hee could profit but ani Perſon: tho' with repetition upon repetition (*which to captious, or curious Critics, I am no ſuch Novice, or Idiot, as not to cgno to be very nauſeous*) so neither sought hee the Praiſ of men, which hee was far above: albeit I, like an ambitious and præsumtuous Friend and Free-willer, have made an offering in this pitteous Præface to the Memorie of his pretious Name: which wil rise higher and shine brighter, more and more (*for, so,* (*a*) *the path of the Righteous is as the ſhining Light that ſhineth more and more unto the perfect Daie*)

* Sit Divus, modò non sit vivus. Caracalla *said to them* who desired that som Honors mought be spent upon his *Brother Geta*, Now dead out His waie. *This by the waie for a ſi* unnatural Brother, *whom it maj concern.*

[*a*] Prov. iv. 18.

Dair) tho' to those who love darkness, *abominably* and to Moles, Bats and Owls, *invisibly*. To proceede, as hee wrote not ani uncouth, *much less*, untrue things; so hee slighted censures, as much as ani thing: (*fit only like* * *Charcoal-sparks, to affright Children*) hee never concerning himself at all, as ani thing, men shold unworthily * sai, or Satyrick write against what hee had surely found and sweetly felt. Take therfore *now I do* mi fair *leav* of him, who beeing raised on high (*above the God of this World* (*or Age rather*) which blindeth the minds of them who beleev not, *least the Light*, &c. as the Apostl goeth on) and *placed* near the Regal Throne of the most High (evn when *here* (*Hear ye this all ye Wonderers*) Hee *knew* and *saw*, that there was a *Spirit in man*, when illuminated by the *Spirit of God* (*the Father of Lights and Spirits*) which is able to serch, find, feel, apprehend and comprehend what words cannot utter, and so transscendently above ani things in this Book written by him. The most *interior Portraicture of whom* could only be *drawn* by himself, not by ani other Pencill; how much less then by mi Penn? Nai it is far from beeing drawn by, tho' possibly designed & as it were in the *outlines* on and in these Tabls of his own Heart, the præsent papyrs: therefore no exact Lineaments can be here expspected. *Leav* likewise *here I do* the *Issue* and *Succeß* to the Benediction of the holi, good and gracious, the immortal, invisibl, æternal and only wise *Spirit*, who reveled these deep things to him, and made *him and mee* willing to *impart* the same *spiritualities* (*c*) for, *as is hoped*, the service and benefit of

* *I slight men's censures as the Charcoal-sparks,*
Or as a base ill-natured Curr that barks:
The one 'frights Children, and the other Men.
But Sparks go out, and Dogs run in agen.

NB. *Reader, tho' 'tis* modestie *to decline praise, yet 'tis a Pride not to care what the World speaks of thee. That from mee* E. H.

[*c*] Rom i. 11

of mani, the consolation and confirmation of *som few*, the confutation, redargution and conviction of *unbeleevers*, *ill-beleevers* and † *ill-livers*, and for the rectification and illumination of the base *mesprisions* of *most*, and dark conceptions of *mo*; who have other *Ideas* and apprehensions, than do, *without doubt*, becom *the only True*, *semper eadem*, sempitern, ever-adorabl and super-benedict Tri-une Deitie. For (*as one excellently and admirably*) that *man doth but beli God*, in plain English, *when God is said*, *or thought to be* All things, those things, or like ani thing *men*, *or Angels can imagine*: it beeing alltogether unproblematic and without the less'st shadow of scrupl, and mai wel be accounted as an Axiom (*if not spoken as the* (*d*) *Oracls of God*) *that hee belieth God*, who *speaketh falsly of God*, *and* truly (*wil that Word here pass?*) *so hee doth*, *who saith more*, *or less than the Truth*. In which *as it is*(*e*) *in Jesus* the Christ, our High-Priest, Prophet, King and Judg; *so am* I (*and in the Faith and Lov that is in him*) tho' the veri off-scouring of the whol Creation, so *consequently* most unworthi of the Name of your Friend, Acquaintante, or Compatriot, yet cannot but subscribe miself to be,

Dear Christian Reader,

Your's, as your self,

and your own Soul

* E H. M A M P.

† *One mai go to Heaven off the Devil's back*, *viz. the* Gallows; *yet know*, *that tho' tru Repentance* (that Laundress of the Conscience) *be never too* late; *yet* late Repentance is seldom tru.

Hee is happi who endeth his journie before hee be quite tired: *sciz.* before hee be too old. [*d*] 1 Pet. iv. 10. [*e*] Eph iv. 21.

* Ἄμεινον πρὰ Ἰδιώτου Ταληθὲς, ἢ πρὰ Σοφιστοῦ τὸ ψεῦδος μαθεῖν. Isidor. Pelusiot. Epist. lib. iv. epist. 67.

The

THE AUTHOR TO THE READER.

Judicious Reader.

SO I would have you to be. Read, then waigh and seriously consider what you read, and then judg, and then reject what thou dost not like. But yet not rashly condemn what thou in thy present state canneſt not comprehend. Let it ly by thee, it may bee better understood in another State. Because the Authour's Philosophy proceeds, *more theo.* from the Center, and not from others. And so writes in an unknown way and unusuall Method. And therefore at first reading the stile and the expressions of it may seeme somthing unpleasant; but let Patience be thy Companion to carry thee in reading it, from the Beginning to the End, and then the bitterness and harshness of it may be turned into a sweet pleasantness, and may cause a delight in your reading it over the second time. I onely court your appetite to read it over with judgment, and

then

then judg what you pleaſe. I write not to gain Diſciples, nor to make a Sect or Partie, nor to make Diviſions in the World. There are too many Sects, Schiſms, and Diviſions in the World already; but onely to declare the intereſt of Truth, who is able to preſerve herſelf from all the falſities of this preſent age. Therefore do not blinde your own minde with Prejudices before you read, for how then ſhould you underſtand, or perceive what you read? So I reſt

Yours,

In the Love of Jeſus

J P *M D.*

Σφάλματα.

Page xiii. line 19. read Hewet. p. xiv. l. 26. *for* both, even, p. xviii. l. 38. *for* them, thei. p. xxxi. l. 9. *read* man's. p. xl. l. 8. joie. p. xlii. l. 12. ſeemeth. l. 31. perſecutions. l. 34. non intelligatur. penult. ità. p. xliv. l. 33. by a: p. liv. l. 8. βίλιον p. lx. l. 16. ſobemeſs. p. lxvii. l. 5. abſtractedly. p. lxxv. l. 26. His holl.

What further, Reader, you amiſs may find,
As like enough you may, if that you mind;
Prai let your Penn amend. Sir, be ſo kind.

A POST-SCRIPT
From the Præfacer to the Peruser.

AS I have been humbly bold before the Throne of Grace to præfer som few Petitions to the King of Kings, of Saincts, and the only Sovereign of Men and Angels (*as you mai see afore, and elswhere in two smal* * *pieces of mine, peradventure not unworthi of your perusal*) so now here agen I præsent to your hearts the flaming Ardors of a great Soul, who panted after God (*David like*) after the living God (*as the Hart braieth after the Waters*) and was most vehemently earnest, *when in the bodie*, with the God of Grace, Peace and Truth, beseeching and beseeching that hee wold *forthwith* (*if so his blessed Will were*) break up the Fountains of the great Depths of Spiritual knowledg, cœlestial understanding and divine wisdom (*yet greatly sealed up*) both in his Word and Works, before Men and Saincts; principaly those heavenly Heroic Persons, who *loved* the Truth at a better rate and higher value than to † fear the shame of beeing reckoned and counted erroneous for the ‖ Profession of it, that, once more, the Waters

* *Divine Breathings, and a Notion for the Ocean.*

[q] Disce, miser, *pigris* non flecti numina *votis*,
Præsentémq; adhibe, dum facis, ipse Deum.

† Plato knew much *of God, but* (as Josephus sheweth) *durst not set it down.* B. Augustinus *doth as much for* Seneca *telling us*: Colebat qod reprehendebat, agebat qod arguebat, qod culpabat adorabat. *De Civ. Dei* L. vi. c. 10.

‖ *Tru Grace and Christian Zele are of an Heroic Nature, readi to endure ani thing for Jesus, the Christ, His Worship and Truth. Hence* Constantine *the great, as* facetiously *as* piously, *told* Acesius *the Novatian, that if hee wold not take up with* persecutions *and such like dealings, hee must provide a* Ladder, *and climb* alone *to Heven. Unless we wil be satisfied without Heven, or spi som other waie to it,* than the Saints have found, *woe must prepare and look for, meet, and undergo, with holy submission and Christian chearfullnes, thank fullnes and joifulnes, all and all manner of Trials and Tribulations.* E. H.

ters of Life (*which hee thirſted after*, here, *unſquenchably*) mought guſh out exceedingly and flow forth abundantly for the watering and refreſhing the dri-parched-ſcorched-barren Root of the World round about. Then ſhal all meſpriſions and whatſoever is amiſs be for ever drowned, *as with a divine Deluge*: which yet too much and too high are kept aloft, ſwimming in too-too mani of our beſt Heads.

Dear Reader, *whoſoever you mai be*, I verily beleev that ſhold you pleace to lai the ſame *Ear* of conſcientious unprejudicateneſs as *cloſe* to the *voice* of theſe Myſteries *as I did*, and then *hearken*; you wold hear it, as wel delicioufly harmonizing and raviſhing, as diſtinctly admoniſhing and adviſing you, *evn* to ſteer the ſame courſ of thoughts with miſelf. Nevertheleſs I cannot, *courteous Reader*, (let me have, *I prai*, mi wonted freedom in delivering plainly, *if not prudently, or placently*, mi opinion) I ſai, I cannot prævale with mi ſelf to becom a Counſeller to you to adviſe you, as yet, to drink of theſe *Aquas via cœleſtes*: except and with this *Proviſo*, that you draw, with mee, the ſame, from the veri ſame Fountain: yea drink and eat and ſleep too (*as was ſaid of one*) æternal Life. That you mai not be *ſtartled* at the ſound of theſe Words, deign to view and review the Words of the holi Jeſus, and ruminate upon the reaſon, why our Lord (*who was ſo meek and lowli in heart*) rather reproved, than received that *good* (I ſhold have called it) *ſalutation*, or ſalutation of *good* (in that Titl of Dignitie dearly merited) which hee beſtowed on him, *Matt.* xix. 7. Wel. This I muſt openly confeſs, namely, miſelf to have been built up in the Belief, wherein I formerly was; which as it was, *thro' Grace*, gradualy obteined: ſo by this Maſter-Builder greatly advanced: who likewiſe æqualy with (*I ſhold ſai farr more excellently than*) miſelf forſook his moſt familiar and beſt

Friends

Friends (*not prostituting the Nobilitie of His Spirit to the waie of his Judgment*) and not only *those*, but one particular and principal *Darling* (*more dear and nie than all the above-named*) evn his own veri self. Evri one therfore ought (*with no smal submission I speak it*) who shal be his Reader, to be veri kind, courteous, favorabl, compassionat, tender-hearted and most Christianly *loving* to Him in His Name and Memorie, *& that without ani Nabalism, or dissimulation*, yea as far as τὸ ἐν ἑαυτῷ mai, can, or wil extend: according to the direction and injunction of Jehovah Ælohim in *Sacroli Writ.* I can assure you, *candid Prælector*, the Author was * so to *all*: then *why cannot you* at, less't to *such an one?* I conclude with that Distich of Dean *Donn*, and two, or three mo, and then I have don.

Thei who to Lords do write Rewards to get,
Are thei not like Singers at Doors for meat?

And I who *write*, 'cauſ all do *write*, have ſtil
That plea for *writing*, and *for writing ill.*
Why ſhold *Malfido* then look now ſo grim?
Sure, *Proximus poſtremus* is, with him.

——*Ut ameris amabilis eſto.* ſic P. Ovid. Naſo.
Eſt etenim Magnes magnus *amoris amor.*

Hæc omnibus obtulit

E H. MAM?.

aliàs,

DRAWDE REKOOH

* *Meekneſs of Spirit and Behaviour is more according to Christ than the moſt watchfull Zele; yet ſhold all never be quitt whil thei ſee the Prince of Peace's followers* falling out *one with an other.* E. H.

THE Letter A *affordth* the view of the Arch
Globe or World which is the first and conta
the other in its circumference; as the fig
monstrateth.

B wold have you *behold* Eternal Nature; whose ch
set, doth encloſe all the Worlds.

C *carrieth* you to the Angelical World.

D *Declareth* the Dark Fire-World.

E *Entreth* you into the Fire-Light-World.

F Pointeth *forth* the Light-Fire-World.

G Giveth you the sight of the four Elementarie-Worl

H Holdeth out the Light Fireleſs-World.

We may further obſerv from this *Figure* that a
Worlds, or Principles, are comprehended in the firſt
is the *Eternal world*; becauſ it is the firſt of all World
teining all, it ſelf conteined of none, and the beg
and end of all Worlds, Principles, and Creations.

Another thing to be obſerved is that *Eternal Natur*
is the *ſecond world*, and doth contein 6 Worlds in its c
as was before mentioned; which are ſcituated in th
order in which they were produced. 1. The *Angelical*
next the *Dark-world*, then the *Fire-Light-World*, in th
place *Paradiſe* or the *Light-Fire-World*, in the fifth pl
outward viſible four Elemental-world, and in the la
laſt place the *Ligh'-Firtleſs-world*.

Finally we are to take notice of a thing which ca
expreſſed in this Figure which is *the penetration*
worlds one through another, without mixing with o
ther. Thus the *Eternal World paſſeth through all th*
which it comprehends within its circumference; for el
who fills this World and dwells in it, could not be a
ſcient, Omnipotent and Omnipræſent God: for as Go
ſeth through all, ſo doth *this World* which in good
ſenſe may be called the *Body of God*. So likewiſe doth
nal Nature paſs through and penetrate the ſix Worlds,
are conteined in its circumference: beſides every o
the *ſix* do penetrate one another; yet without mixing
one another, as being each of them a diſtinct Center,
and Principle.

Thus much ſhall ſuffice to have ſpoken in general co
ning the import of this Scheme, tho this Book explain
two of the Globes, Worlds, Principles, &c.

The Archetypal A Globe
Eternal B Nature
Through faith wee
The Angelical Heaven or The Love world
C
D
The Dark-fire world Hell, or The wrath-world
The Fire-light-world or The severe world
E
The Light-Fire world or Paradise
F
G
The Four Elementarie world, or The outward visible world
The Fire-less world or the mercifull world
H

THE

Introduction.

This first Treatise is concerning these four general Heads.

THE First is, What is God in the primary Being of himself before the Globe of Eternity was in existency?

The Second is, What is God in the original being of himself, in the Globe of Eternity, before Eternal Nature was in being?

The Third is, What is pure Eternal Nature with all her working forms, Elements, Principles and inseparable Essences?

The Fourth is, What is God in pure Eternal Nature's Essence?

All these four Particulars are handled in order to a second Treatise, which is to speak of

those many particular and distinct principles which were extracted out of the Eternal Principle of pure Nature; according to Jacob Behme's *Philosophical Hypotheses and his Theological Maxims, in order to take off that vail of obscurity, that seems to spread it self over all through all his deep and Mystical writings.*

The First Head.

What God is before the Globe of Eternity.

THE subject of this Chapter is, What God is in the primary and original being of himself, before the Globe of Eternity did exist.

Quest. If you ask me, What this God is, that was before the Globe of Eternity was brought into manifestation?

Answ. I answer, That by God in this place I understand the Spirit of Eternity himself, as he is an Eternal Unity and Simplicity. But what this Eternal Unity and Simplicity of himself is, who can tell but himself, it being unknowable to any besides himself. For no creature can comprehend an infinite, unsearchable and incomprehensible Creator: therefore none can know what the Spirit of Eternity is, out of the Globe of Eternity, but himself alone. The first manifestation of himself is in the Globe of Eternity, there he first becomes knowable to Intellectual creatures: but without and beyond it, he is as a Nothing to all created understandings, being hid and wrapt up in his own unsearchable Mystery. Wherefore we conclude, That God considered, as existing before the Globe of Eternity, is absolutely unknowable to all Creatures; and this leads me to the second Head or Particular which is handled in the next following Chapter.

The Second Head, which makes the second part of this Treatise.

What God is in the Primary, and original Being of himself, in the Globe of Eternity, before Eternal Nature's Principle was in Being.

IF you ask me what God is, as he exists in the Globe of Eternity, without and before Eternal Nature's Principle? I must, before I come to give you a more particular Answer to this Query advise you, that the knowledge of God as he exists in the Globe of Eternity, without eternal Nature, is a very deep and Mystical Knowledge, though it is true withall, that in the Globe of Eternity God is much more Knowable, than without it in the solitary abstracted Being of himself, for so he is altogether unknowable and incomprehensible. Having premised this, I now come to answer the foregoing question by explaining these two following particulars, *viz.*

1. What God is, with relation to the Globe of Eternity.

2. What the Globe of Eternity is, wherein God, the Spirit of Eternity, doth manifest himself.

Which Particulars I intend to make the subject matters of two Chapters, which are to make up this second part.

CHAP.

CHAP. I.

Concerning what God is, in relation to his exiſtence in the Globe of Eternity.

THE Deity exiſting in the Globe of Eternity is nothing elſe but, Firſt, A Spirit of Eternity; and this Spirit of Eternity is an uncreated Eſſence: for he could not be a Spirit, without being an Eſſence, and were not he uncreated, He could not be the Spirit of Eternity.

Secondly, Again the Spirit of Eternity, or God, as he is an uncreated Eſſence, ſo he exiſts and ſubſiſts in himſelf and from himſelf; for there is nothing before him or above him, from whence he might receive his Being; and if there was, he could not be God; for the notion of a God (in the ſence in which it is here taken) implie a firſt original Being or Exiſtence, that is before and gives exiſtence to all other beings, being himſelf independent of them all. And therefore it is, that God ſtyles himſelf the *Alpha* and *Omega*, the Beginning and the End, the firſt and the laſt. Therefore we muſt conclude that all Worlds and all Creatures derive their being from this Spirit of Eternity, and conſequently that the Globe of Eternity, or Eternal World, hath its exiſtence from him; ſince there is nothing can be excepted from being the effect of this Univerſal, all-comprehending cauſe. This the Scripture doth often inculcate to us, 1 *John* 3. *By him all things are made, and without him nothing was made.* And again, *Col.* 1.16. *All things were created by him and for him.* Now if this be ſo, it follows that the Eternal World or Globe of Eternity was alſo created by him. And as the Spirit of Eternity, is the Creator of the Globe of Eternity; ſo by conſequence he muſt be ſuppoſed to be before it,

as the cauſe is before the effect, which neither may, nor can be confounded together.

In the third place, I ſay that the Spirit of Eternity is the Eſſence of all Eſſences, and the Cauſe of all Cauſes. For this Spirit of Eternity is the one only true God, from whom all other beings do at firſt derive their being, and in and by whom they are continued in their ſubſiſtence; neither could He otherwiſe be the firſt and the laſt, the beginning and end of all things.

Laſtly, The Spirit of Eternity, is an Eternal, incomprehenſible, and unmeaſurable Unity. Now this Eternal Unity is nothing elſe but pure Deity, and pure Deity is an Eternal Unity: for as an Unity is the beginning of all Numbers; ſo is this Eternal Unity the beginning of all beings. Now if God be an Eternal Unity, it follows, that there can be no more than one God, becauſe a plurality of gods would deſtroy the Nature of Unity. Beſides if there were a plurality of gods, there muſt be ſuppoſed to be many firſts and many beginnings, and ſo the one only God, the Spirit of Eternity, could not be this *Alpha*, or firſt and beginning of all things. But the Scriptures do peremptorily aſſert that there is but one God, ſo *Deut. 6. Hear O Iſrael, the Lord our God is one God.*

Concerning the Holy Trinity.

From this Eternal Unity, the Holy Trinity is manifeſted, of which I muſt ſpeak ſomewhat in this place, becauſe they ſubſiſted in the Eternal Unity of themſelves before the Globe of Eternity was manifeſted, and were the manifeſters of it, and therefore muſt needs be before it. Now we muſt know that the Holy Trinity are inſeparably united, and do ſubſiſt in the Eternal Unity of themſelves, and are co-operators in all Generations and Creations whatſoever.

Concerning the nature of the Holy Trinity as they subsist in the Globe of Eternity.

The nature of the Holy Trinity considered in themselves, as they exist in the Globe of Eternity, without and before eternal Nature, is a very great Mystery. Many disapprove that the word *Person* should be applied to the Trinity, because their Spirits, in the sight of Vision, and light of Revelation, never could perceive any personality in the Holy Trinity. And indeed nothing is more true, than that there are no figurative persons in the Deity. Neither doth the Scripture in any place tell us of three persons in the Trinity, but when it speaks of the Trinity it expresseth it self thus; *There be three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these three are one*; 1 *Joh.* 5.7. Hence it is that Mystical writers instead of the word *Person*, make use of the words of *Number* to signifie the Trinity by, calling the Father *Monas*, the Word, *Duas*, and the Holy Ghost *Trias*, which may be interpreted the first, second and third *Number*. And if all would keep to these expressions it would take away much contention about words.

There are others who are so far displeased with the word *Person* that they would only have the Trinity to be three *denominations* of one and the same thing: but this is too short to express the essential distinction of Father, Son and Spirit, and is as much in one extream, as the word *Person* is in the other.

I now proceed to open the Mystery of the Holy Trinity which consists in two particulars, *viz.* Unity in Trinity, and Trinity in Unity.

And first concerning Unity in Trinity.

The Eternal Unity varies forth it self into an Eternal Trinity: were there no Unity, there could be no

Trinity, becauſe from the Unity, the Holy Trin doth proceed, as from its Eternal ground.

Object. *But you will ſay, if the Eternal Unity be ground whence the Holy Trinity doth proceed, then there Quaternity in the God-head.*

Anſw. This is a miſtake, for the Eternal Unity the Father; were there no Father, there would be Son, nor Holy Ghoſt, therefore here is no Quatern but a Trinity. Thus you ſee the Father hath va forth himſelf into the Son and Holy Spirit. The F ther is not the Son, nor the Son the Father, and Holy Ghoſt is neither the Father nor the Son, but are diſtinct in themſelves. This diſtinction of the ly Trinity, the Scripture teacheth us in the place fo cited, 1 *Joh.* 5.7. where they are diſtinguiſhed,

Firſt, By their Names, Father, Word and Spirit.

Secondly, By their Order, the Father firſt, the S ſecond, and then the Spirit.

Thirdly, In their Numbers, as one, two a three.

Fourthly, By their relative properties which are i cluded in their Names of Father, Son and Spirit. W there no Father, there could be no Son, and if no Son neither could there be a Father: and if neither Fath nor Son were, there could be no Spirit proceeding fro them both.

The Trinity being thus diſtinguiſhed, let us ſpe briefly of each of them a ſunder.

Queſt. *What is God the Father?*

Anſw. God the Father is the firſt original beginni of the Trinity: were there no beginning, there cou be no end; were there no firſt number, there could b no ſecond or third in the Trinity. God the Fathe therefore is the Eternal beginning of the Holy Trinity God the Father muſt be either from himſelf, that from his own Divine Eſſence, or elſe from the Eternal World, or Eternal Nature's Eſſence; but neither o

then

them were yet existent; wherefore we must conclude that except the Father had taken his Beginning from his own Eternal Unity, he could not have been the first beginning of the Trinity.

In the second place, I say that God the Father, is the Eternal Generator of the Son, or word who is the second person in the Holy Trinity.

Quest. *What is God the Son?*

Answ. God the Son is the second number of the Trinity, were there no Son, there would be no Father. He is the Center and Heart of the Trinity. He is generated of the Father before the Eternal World, or Eternal Nature were in being. He is the only begotten Son of the Father, and is co-eternal, co-essential, and co-equal with him. He is the essential Word of the Father. He is the delight of the Father, and his well beloved Son, in whom he is well pleased.

Quest. *What is the Holy Ghost?*

Answ. He is the third and compleating *number* of the Trinity. He is an out-flowing breath, life, or power, which proceeds from the Father through the Son, and doth execute the will of the Father. This out-flowing life and acting power proceeds from the Divine Essence of the Father and the Son, and therefore is co-eternal, co-essential and co-equal with the Father and Son.

Quest. *Why is not the Holy Ghost said to be begotten of, but to proceed from the Father?*

Answ. If the Holy Ghost were begotten of the Father, then the Son could not have been the only begotten of the Father, and so the Father would have had more Sons then one; neither would there have been a distinction between the Son and the Holy Ghost. Therefore the Holy Ghost is not said to be generated of the Father, but to proceed from the Father and Son, as an out-flowing breath of Life and Power. The Holy Ghost doth compleat the Trinity, and make up the *number* three, so as nothing can be added thereto, or diminished:

diminished: the Father cannot be without the Son, nor the Son without the Father, nor the Holy Ghost without both Father and Son.

Quest. *How is the Unity in Trinity distinguished in the Eternal World?*

Answ. I have told you before that the Trinity is distinguishable by their Names, Number, Order, and by their relative properties, but not by their *Natures*, because they have but one Nature and Essence; in which oneness of their Nature their Eternal *Unity* doth consist. Therefore they that would *distinguish* the *Holy Trinity* in the Eternal World, *otherwise* than before expressed, do *run* into great *confusion*. The Father is an Eternal *Unity*, and so is the Son and Spirit; the Son is *pure Deity*, and so is the Father and Spirit: the Holy Ghost is an *Eternal Liberty* and so is the Father and Son. Therefore *these* are no *distinguishing properties* of the Holy Trinity in the *Eternal World*. *Some* do thus distinguish the Trinity, they say the Father is *Light*, the Son *Life*, and the Holy Ghost *Love:* but these cannot be the distinguishing characters of the Trinity, because the Father is Light, Life and Love, and so likewise the Son and Holy Ghost. *Others* would have the Father to be *Light*, the Son *Love*, and the Holy Ghost *Power*, but all these belong to every one of the Trinity, and therefore cannot be the distinguishing characters of them. *Others again* would have the Father *Fire*, the Son *Light*, and the Holy Ghost *Air:* but *these* are *elements* which are rooted in Eternal Nature's Principle, and are *not to be found* in the Globe of Eternity. *Others* distinguish the Father by the *severity* of Divine Justice, the Son by *Love* and *Mercifulness*; whereas *in the Eternal World* there is *no severity* of vindictive Justice *known*, *nor* any thing of *anger* or *wrath*; *because* the *Holy Trinity* stands *wholly* in the Unity of *Love*. *The only distinction of the Holy Trinity in the Eternal World is this*, That the *Father* manifesteth himself as a wonderful all-seeing *Eye:* the

the *Son* manifests himself as the *Center of the Eye*, and *Heart* of the Father; and the *Holy Ghost* as an *out-flowing Power* proceeding from the Father's *Eye*, and the Son's *Heart*, effecting whatsoever the will of the Father in the Eye, through the Love-essence, seated in the Heart of the Son, would have done. And *thus* the *Holy Trinity* do *manifest* themselves *distinctly* in the *Eternal World*, *though* they *all* stand in the *Eternal Unity*, and are *not only* three *Denominations*, as will be clearly manifested in the third Chapter of this following discourse, to which I refer you.

Now I come to speak of the other particular in the Mystery of the Holy Trinity, *viz. Trinity in Unity*. This *Mystery* I will endeavor to open, *as I have seen it with the Eye of my enlightned mind*, and shew how the *Holy Trinity* do subsist as *one* in *one only* ground, or *Divine Essence*.

Object. *You will say if three do subsist in one only essence, that seems to make a Quaternity and not a Trinity.*

Answ. This is an ill drawn consequence and a meer mistake which may easily be rectified thus. The one only ground or essence in which the Holy Trinity do subsist, is the Eternal Unity; and this Eternal Unity in the Father, and the Son, and Holy Ghost, subsists in the Father's Unity: so that the Holy Trinity is one with the Eternal Unity, from whence they flow forth; and as they have their beginning from the Unity, so they end in the same. The Holy Scripture teacheth us this fundamental truth, that the Holy Trinity are one, and yet three in that oneness, 1 *Joh.* 5. 7. *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* They are all one in the Eternal Unity, the Father is in the Son, and the Son in the Father, and the Holy Ghost in the Father and Son; so that one cannot be without the other, and are but one ever blessed God, though distinguished

in

in their goings forth, and the manifestations of themselves.

Now if it be asked what the Nature of the Holy Trinity is? I answer, it is pure Unity, and pure Unity is pure Deity; and this is the Nature of the Father, Son and Spirit, they are all Unity and pure Deity. And as they have but one undivided Nature, so they have but one Eye, one Understanding, one Will. But if any one inquire further what this Eternal Unity and Deity is which is the Nature of the Holy Trinity? I answer, that none knows this, but the unsearchable Trinity. Neither is it any further knowable by Angels or Men, but that it is, what it is.

But notwithstanding that we say, that *the Unity is unknowable in it self* to Angels and Men; *yet it may be known, forasmuch as it relates to the Trinity, and as it is the one ground in which they subsist; and in this respect we say,* that the Eternal Unity, is a *most simple Essence* free from all duality and contrariety. *It is most true* that *variety may consist with Unity*, but *contrariety destroys its nature*, which admits of no mixture whatsoever. *Now if the Nature of the Trinity be Eternal Unity and simplicity, free from all contrariety and mixture, it follows that Light and Darkness, Love and Anger cannot be in the Holy Trinity, as they exist in the Globe of Eternity; because these contrarieties would necessarily destroy the Nature of Unity.*

But you will say that God is styled in Scripture, a God that is angry, and a consuming fire, and in other places he is said to be Light and Love, which implies that there is a mixture of contrarieties in the Essence of the Holy Trinity.

I answer, that these Scriptures speak of God as he hath introduced himself into apostatized and impure Nature's essence after the fall, whereas I in this place speak of God as he exists in the Eternal World, before Eternal Nature was divided by the fall; and in this

this state the Holy Trinity is nothing but Eternal Unity, free from any contrariety or mixture whatsoever.

And thus the Nature of the Trinity, if well understood, manifests clearly how Father, Son and Spirit are distinct, and yet are but one Eternal Unity. And thus much concerning the Trinity in Unity.

Now I will further treat of the Nature of the Holy Trinity. The Triune God, considered in himself in the Globe of Eternity, is pure Deity; which pure Deity is the highest purity, clarity and brightness of glory beyond all imagination. This high purity of the Trinity is free from all impurity and imperfection whatsoever: and in this high purity consists the righteousness and holiness of God. This bright purity is the Nature of the Trinity in the Globe of Eternity, which they equally partake of; for as the Father is all purity, so is the Son and Spirit, and from *this purity of their Nature are called the Holy Trinity.*

But to proceed to a further opening of the Nature of the Trinity. God is said to be Good, and the one only Good, the chiefest Good wherein Eternal Bliss and happiness doth consist; in which ground of Eternal Goodness the Father, Son and Spirit are all one. The Father is *all Goodness, and so likewise is the Son and Spirit; and consequently Good and Evil cannot be in God;* for so there would be a mixture of contrary natures in the Divine Essence, which as hath been said, is all Eternal Goodness.

Evil of sin cannot be in God, because sin is an imperfection; now no imperfection can be found in the Divine Essence which is perfection it self.

Neither is the evil of punishment to be found in the Trinity: for if the Nature of God be all Goodness, Mercy, Pity and Compassion, where shall severity, fierceness or bitterness be found? Or any vindicative Justice?

From

From whence proceeds the evil of punishment? I say, *none of these are to be found in the Nature of the Holy Trinity, as they subsist in the Globe of Eternity.*

If you ask me further, what the Nature of the Holy Trinity is? I answer, That *the Holy Trinity are in themselves a free Eternal liberty:* The Father is an Eternal Liberty, and so is the Son and Spririt. But what is this *Eternal Liberty*, which is the Nature of the Holy Trinity? I answer, *It is their subsisting in their own Eternal Unity, simplicity and pure Deity; free from all other Essences, neither touching them, nor being touched by them.* For as they exist in the Eternal World, before and without Eternal Nature they are free from all Essences whatsoever and exist in their own eternal Liberty.

If you further inquire what the Nature of the *Holy Trinity* is? I answer, That *their Nature is all happiness and blessedness*; no misery, torment, or anguish is to be found in them, or proceeds from them: wherefore *Hell, death and the Curse never proceeded from the Holy Trinity*; because their Nature being all happiness, no such thing can be found in them or proceed from them: because such a mixture would necessarily destroy the happy and blessed Nature of the Holy Trinity.

I say further, That *the Nature of the Holy Trinity is all perfection in the abstract*, and therefore at an infinite distance from all imperfection whatsoever: *Which perfection of the Holy Trinity results from the Unity and Simplicity of their Nature, which admits not of any mixture of contrariety.* By means of this perfection the Holy Trinity are compleat in themselves, so as nothing can be added to it, or taken from it; forasmuch as *it is the Nature of absolute perfection to be compleat and entire in itself, lacking nothing.* The Father is the Beginning, the Son the Center, and the Holy Ghost the End and consummation of the Holy Trinity. Thus *they are compleat*

and entire in themselves, rejoycing from Eternity to Eternity in their own Eternal fulness, compleatness and absolute Perfection. They wanted not the Eternal World, nor the Essences of Eternal Nature, nor the Angelical Creation, for they were compleat in their own enjoyments without them. Wherefore *the Eternal World and Eternal Nature were not created out of necessity, as if the Holy Trinity had stood in need of them*; for they were compleatly perfect and happy before they were, and would continue so, if they were no more.

To finish this particular concerning the Nature of the Holy Trinity, I shall add these few lines, for a farther explanation of what the Nature of the Holy Trinity is. I have formerly told you that the Essence of the Trinity is Eternal Unity, which Eternal Unity is pure Deity; and now come to tell you, *That this Unity of the Divine Nature, is nothing else but Love:* in which Love the Holy Trinity stand united, and are nothing else but *Divine Love.* And therefore in the Eternal World, in pure Eternal Nature, and in the Angelical World, there is no other manifestation but that of *Love*: because the Holy Trinity who manifest themselves in these Worlds Principles are themselves nothing but *Love.* Thus we see that the Holy Trinity have exalted the *Love*; to be the *Alpha* and *Omega*, the beginning and the ending Essence of all Essences. We cannot ascend higher than this *Love*, because there is no Essence above, before, or beyond it. For as in Number we cannot pass beyond an Unity, which is first of Numbers; so neither can we, when we speak of Essences, go beyond the *Love-Essence*; which is all in all in the Eternal World, which is the first and the beginning of all Worlds. Oh wonderful, unsearchable and incomprehensible *Love*! Who can find out thy originality? Who can declare thy Generation? Thou wast before all, and wilt be the last of all: and blessed, yea thrice blessed are they who have found thee and enjoy

joy thee! We conclude then that *the Nature of the Holy Trinity consists in the Divine Unity of the Love-Essence.*

I shall conclude this Chapter with this Proposition, That *the Trinity in Union with the Eternal World is the first Principle of all Principles:* for there is none before it or beyond it. *This Eternal World* or Globe of Eternity is *enclosed in its own circumference*, and *is therefore called a Principle*, according to the Definition of a Principle given hereafter in its proper place more fully.

CHAP. II.

Concerning the Eternal World, wherein the Holy Trinity do manifest themselves, as in a clear Chrystalline Glass or mirrour.

THIS *Eternal World* was called *the Globe of Eternity*, at the time when I was taken up to have a view of it. In which Globe of Eternity I then distinguished *three distinct places*, which yet make up but one undivided *Globe or Sphear.* The *first* of these places was called the *Outward Court*; the *second*, the *Inward Court*, or the *Holy Place*; and the *third* and last was called the *inmost Court*, or the *Holiest of all.* My Guide first led me into the *Outward Court*, concerning which accordingly, I do intend to speak in the first place.

In this Outward Court I took notice of *two things*, the first was the *Globe* or circumference it self called the outward Court; the second was the *Eye* placed *in the Center of the said Globe or circumference.*

As concerning the *Globe* it self, we are to take notice that it is *the first and highest of all*; not created by God, but *generated* out of himself: as also that it is *substantial*,

tial, though of a very *refined and Spiritual ſubſtance, for it is the Eſſence of Eſſences, and Subſtance of Subſtances.*

Concerning the ſecond thing which is the *Eye* placed in the *Center* of this *Globe*, we muſt know that it repreſents the *Spirit of Eternity*, which is *God* himſelf, who is not only the *efficient*, but alſo the *material, formal and final cauſe of the Globe*, in the Center of which he manifeſts himſelf as an *Eye: which eſſential Eye of* God, *looking into it* ſelf, *and finding nothing beſides it* ſelf, *by dilating it* ſelf, *gives a beginning and end to it* ſelf; *which beginning and end entring into, and joyning with one another, do conſtitute and form the Globe of Eternity. So that the Globe of Eternity is nothing elſe, but the dilatation of the Eye of Eternity, from the Center to the Circumference.*

But if any ask why this *firſt emanation* of the Spirit of Eternity, was formed into a *round figure*, rather than into any other? I anſwer, becauſe a round is the *moſt ſimple, perfect and comprehenſive* of all *Figures, and therefore moſt proper for him who is Simplicity and Perfection it* ſelf, *and the wonderful all-comprehending All.*

I have already told you that the *final Cauſe* of this Globe, is *God himſelf*; but to ſpeak more particularly concerning the *ends* God propoſed to himſelf in the *Generation of this Globe.*

1. I ſay that the *firſt* end, why God generated the Globe of Eternity, was, that he might *dwell therein* as in an houſe or manſion.

2. A *ſecond* end, why God generated this Globe out of himſelf, was, for the *manifeſtation of himſelf to himſelf*: for the *Eye* turning it ſelf inward into it ſelf, comes to know it ſelf, and to ſee, feel and taſte it ſelf; and if it *look outward* it ſees nothing but it ſelf neither, *becauſe as the Eye is God, ſo is the Globe nothing but the dilatation of the Eye.*

I now come to give you some *properties* or *qualifications* of this *Globe*, from which it may appear what kind of Principle this *Globe* of Eternity is.

1. The *first* property is, that it is the first of all *Globes* in order of existence, nothing being before it but the Eye, by the dilatation of which it was formed.

2. The *second* is, that this Globe is the Cause and original ground from whence all other principles do proceed.

3. The *third* is, that this Globe was immediately formed by the Spirit of Eternity out of himself.

4. The *fourth* is, that this Globe is an all-comprehensive Globe, because it contains all other Globes and Principles whatsoever, but is it self uncomprehended of none. And it must needs be so, for this Globe being nothing else, but the Spirit of Eternities dilating it self, it will follow, that if there were any thing out of the bounds of this Globe, it must also be out of the reach and comprehension of the Spirit of Eternity which cannot be, because this Spirit of Eternity is God himself, who is All in All, and contains all Worlds, Centers and Creations whatsoever. And therefore it is that God calls himself the first and the last, the beginning and end of all things; to signifie that there is nothing besides him, nor beyond him; but that his wonderful immense Being, doth contain and comprehend all other beings whatsoever.

This Globe of Eternity, to speak more particularly, doth contain seven several Principles, Globes or Centers, of which we shall give you an account hereafter.

If any one ask, what if it should please God to make more Worlds or Principles than those already brought forth, where would he find room for them?

I answer, that the Globe of Eternity is of sufficient Capacity to contain not only those Worlds already formed,

formed, but also those that may be formed hereafter: for since the Circumference of this Globe is nothing else but a dilatation of the Eye of Eternity, who can put bounds to the same? Or conclude that the Spirit of Eternity cannot at pleasure further dilate the same to those dimensions, which may be correspondent to his purpose and design?

The immense comprehensiveness of this Globe of Eternity doth yet further appear, in that it comprehends, *quo ad nos*, the incomprehensible Spirit of Eternity it self, which is far more than its comprehending all Principles and Worlds whatsoever. But you'l say, if the Spirit of Eternity be incomprehensible and infinite, how can it be contained and comprehended by the Globe of Eternity? To which I answer, that such a being is truly and properly said to be incomprehensible, which cannot be comprehended or contained by any thing but it self; when we say that God is incomprehensible, we do not mean that he is not comprehended of and by himself, but only that nothing besides himself can comprehend him: now the Spirit of Eternity doth comprehend it self in the Globe of Eternity, becaus (as hath been said) the Globe is nothing else but the dilatation of the Eye.

5. Property, This Globe of Eternity though it contain several Globes, yet is distinct from them all, and all the Globes contained in it, are distinct from it, and from one another, without any mixture or confusion.

6. Property, This Globe of Eternity is an Abyssal Globe (for so it was named to me, and the Eye in the Center of it, the Abyssal Eye) that is of an unsearchable depth, without bottom or ground; for the Abyssal Eye looking downwards into it self, and finding nothing but it self, did set a bound to it self. For as God looking upwards with his Eye, found no beginning of himself, and therefore put a beginning to his own heights; so when he looked down

he put an end to his own depth, and by the dilatation of his Eye put bounds and limits to his own immensity. And thus this Abyssal Globe of Eternity was formed in heighth, depth and breadth; and all this was done suddainly even as in the twink of an Eye; for the Eye looking up gave it heighth, looking down gave it depth, and on each side gave it breadth: which dimensions are such as no Spirit can comprehend besides the Abyssal Eye, who is the former and maker of them. This is the outward Court of the glorious Palace of the King of Kings, whose heighth, depth and breadth is proportion'd and suitable to the incomprehensible Majesty that resides in it. Himself is the builder, himself the matter of it, and therefore the matter of this Palace may well be called Almighty Matter, but not the matter of this outward World, as some wise Men falsely so deemed, would have it to be. And indeed nothing is more apparent from what hath been said, than that Spirit is before matter and the cause of it, since even that most pure substance or matter which fills the Globe of Eternity doth proceed by way of Emanation, from the Spirit of Eternity, dwelling in the Eye of Eternity; now say I, if the matter of the Globe of Eternity did not produce it self, but proceeded by immediate Emanation from God, much less did ever any other matter produce it self, and consequently could not deserve the Name of Omnipotent matter; Omnipotence being a title only due to that Spirit, from whom all matter proceeds, and who acts and moves in it according to his good pleasure.

I now come to speak of the second Particular, viz. *Concerning the Eye placed in the Center of the Globe of Eternity, called by God himself, the Abyssal Eye of Eternity.* This Eye is the Seat of the Spirit of Eternity, which Spirit of Eternity is God himself, as he subsists in his own pure simple abstracted Essence, before he in-

introducing of himſelf into the principle of Eternal Nature. It is the Name which God gave to himſelf, thoſe other Names which are made mention of in Scripture, do for the moſt part expreſs God only as he ſtands related to the Creature, but this Name *Spirit of Eternity*, expreſſeth only his relation to the Globe of Eternity, of which he is the former, by immediate Emanation from himſelf.

If you ask me, why did the Spirit of Eternity introduce himſelf into the Eye?

I anſwer, it was for manifeſtation of himſelf, as hath been ſaid already.

But if you ask me further, why was the Eye juſt placed in the Center of the Globe of Eternity?

I anſwer, that thereby it might appear, that the Spirit in the Eye, was the generator of the Globe of Eternity; for the natural formation of a Globe or Sphear is by the Center's dilating and expanding of it ſelf: a circumference being nothing elſe, but a center dilated, or a central emanation bounded by it ſelf.

For the further illuſtration of the Nature of this Eye, I will preſent you with theſe following particulars.

I. This Abyſſal Eye is but one, not two or more, even as every Circle or Sphear hath but one Center, and as the beginning of all numbers is an Unity not two, three, &c. and ſo it muſt needs be, becauſe it is the manifeſtation of the Spirit of Eternity, who is the moſt perfect and abſolute Unity and Simplicity: For as there are not two Gods, that is two Eternal Beginnings, but one only; ſo there is but one Eye, in and by which the one God, who is the Spirit of Eternity, doth manifeſt himſelf.

II. This Abyſſal Eye, is the firſt Being of all Beings, none before it nor beyond it; for it is nothing elſe but the firſt manifeſtation of the Spirit of Eternity, therefore nothing can be before it, even as

nothing is, or can be before the Spirit of Eternity.

III. This Abyssal Eye is distinguishable from the Globe of Eternity, because as hath been said, the Spirit of Eternity in the Abyssal Eye is the generator of it by way of emanation: now all emanations whatsoever are distinguishable, from the being from whence they proceed.

IV. This Abyssal Eye, is Gods all-seeing and all-knowing Eye: it is the Wonder-Eye of God, which searcheth out all things and from which nothing is hid. But here ariseth a Question, *viz.* Whether the Spirit of Eternity through this Eye do see all things past present and to come with one simple act of intuition together and at once? Or whether he sees them successively? I know the first is maintained by the Schools, and by the generality of Divines; neither will I positively assert the contrary, but shall only give you the grounds which hinder me from being fully satisfied with the truth of that assertion.

First, Because the Scriptures, which the defenders of this opinion do alledge for it, do not convincingly prove the point: we will instance in some of the chief of them, and which are most insisted upon. Let the first be that place of *Acts* 15. *v.* 18. *Known to God are all his works from the beginning of the world.* It is plain at first sight that this Scripture doth not fully prove the thing in question, which is not whether all things be known to God? But whether God sees all things past, present and to come, in one single act, altogether and at once? Besides that Scripture only tells us that God knows all his own works, which is not at all here in question, but whether God knows all the actions of Men and Angels past present and to come at one view, and in one single act? Concerning which this place makes no mention at all. Another place they alledge is *Heb.* 4. *v.* 13. *All things are naked and*

open unto the Eyes of him with whom we have to do. Which place doth only prove that all things are known to God, but it makes no mention at all of the manner how God knows all things; and therefore cannot determine the point in controverſie. The laſt place we ſhall inſtance in is *Acts 4. v. 28. For to do whatſoever thy Hand, and thy Councel determined before to be done.* Neither doth this afford any confirmation to that aſſertion, that God knows all things in one ſingle intuitive act, but only ſhews that God knows and determines things before they come to paſs. For I do not in the laſt queſtion Gods knowing all things, all ſecrets, and much more all his own purpoſes, before the foundation of the World; my only ſcruple is whether he knows all theſe in one undivided ſingle act, or ſucceſſively? Which the forementioned places of Scripture do not determine.

My ſecond ground, why I cannot fully come over to this aſſertion, is, becauſe this way of knowing all things at one ſingle act, is altogether unintelligible to Creatures as Creatures, and conſequently can be of no ſervice or uſe to them.

In the third place it ſeems moſt probable to me, ſince it hath pleaſed God to introduce his Eye into the Globe of Eternity (which Globe is the Glaſs of his Wiſdom) that God hath ſet this miroir before his Eye, that in it he might ſee all things as they come to be repreſented there, which repreſentation being ſucceſſive, his ſeeing and knowing of them muſt needs be ſuch alſo.

I formerly told you that this Globe of Eternity was diſtinguiſhed into three parts, *viz.* into the outward Court, the Holy Place, and the moſt Holy; concerning which I come now to ſpeak in particular. In the outward Court the Eye of Eternity is ſhut up or contracted; in the Holy Place, the ſame Eye is dilated; and in the Holieſt of all the ſtate and majeſty of the Trinity is diſplayed.

I begin with the first, *viz.* the outward Court; in which as was just now said, the Eye of Eternity is contracted, that is, in which God shuts up himself in his own Mystery; and this contraction of the Eye or Gods shutting up of himself is that which makes the outward Court; here the Eye of Eternity only appears as the Point and Center of the Globe of Eternity, and yet therein the total Deity is shut up, or rather hides it self in his own Mystery. By the total Deity I understand the Holy Trinity, with all their essential Attributes, Power and Vertues, which are all hid in this contracted Eye, or Center of the Globe of Eternity, and in a word the whole fulness of the Deity is contained and as it were lock'd up in this contracted Eye, which gives being to the outward Court. Now this contracted Eye or Center doth very properly represent the Deity as he hides himself in his own Mystery, for he is the most absolute and first Unity, he is invisible, indivisible, without organs, shape or figure, and what can be more proper to represent such a being, than the Point or Center of a Circumference, which in it self is invisible, and without parts, shape or figure. The highly illuminated *Jacob Behme* gives us this following account concerning this contracted Eye of the Deity: *It is*, saith he, *the Eye of the Abyss concerning which we have no Pen, Tongue nor utterance to write or speak of it, only the Eye of Eternity leadeth the Eye of the Soul into it, and so we see it, else it must remain in silence, and this Hand could not describe any thing of it.* Consider it according to its pretious Depth, for we speak not here according to Nature in a figure, but according to the Spirit above Nature in the Divine Character T. Again, he saith expresly that this Eye of the Abyss did form it self into a Globe, and so gave a beginning and end to himself; of which you may see more in the fourth and fifth p. of his fourty Questions. From which words of his it clearly appears,

pears, that his Spirit had been taken up into the outward Court of the Abyſſal Globe of Eternity.

But in the ſecond place, like as the Abyſſal Eye by contracting it ſelf into the Center, and ſhutting up it ſelf, doth conſtitute the outward Court; ſo the ſame Eye opened, and dilating it ſelf throughout the whole Globe makes the inward Court or Holy Place. In the firſt the Deity hides it ſelf; in this ſecond place, the Deity manifeſts the Myſtery wherein he had wrap'd up himſelf in the firſt or outward Court. So that as long as the Eye is ſhut, the whole Globe of Eternity is the outward Court; but as ſoon as the ſaid Eye is opened, it is no more the outward but inward Court: for the Deity manifeſting himſelf makes the outward Court to diſappear, and inſtead thereof preſents the inward. Wherefore no Spirit can paſs at will from the outward Court to the inward, but muſt wait the opening of the Eye; which as it makes the inward Court, ſo it can only give an entrance into it, and a ſight of all the wonders, heights and depths of the Deity, which by the opening of the ſaid Eye are preſented to the Spirit of the mind.

Queſt. *But you'l ask me what are theſe deep Myſteries which are made known and manifeſted by the opening of the Eye of Eternity?*

Anſw. In anſwer to which I ſhall give you an account of ſome particulars which, by the opening of the ſaid Eye, were preſented to the intellectual ſight of my Spirit: not that they were preſented all at once, but at ſeveral diſtinct openings, every opening of the Eye preſenting a new Myſtery concerning the Deity.

1. The firſt Myſtery diſcovered at the opening of the Abyſſal Eye, is, the Myſtery of the Being and exiſtence of God in himſelf, before Eternal Nature or any Creatures were; and herein theſe three particulars are opened,

First,

First, That God is the Spirit of Eternity, filling the Globe of Eternity with himself, that is, with power. For the further illustration of which we are to know that though God hath several Names given him in the Scripture, yet the most, if not all of them, speak his relation to Eternal Nature, as he hath introduced himself into it, and clothed himself with it; but this Name the Spirit of Eternity expresseth him only with regard to his solitary and abstracted Being, as he exists in the Globe of Eternity, without any relation to Eternal Nature.

Now as God by the opening of the Eye discovers himself to be the Spirit of Eternity, existing in, and filling the Globe of Eternity; so likewise this Spirit of Eternity is manifested to be All-power, Universal Power, and pure act, as the School-men term it, filling the whole and every part of the Globe of Eternity. Here is also discovered that this Spirit of Eternity, as it is All-power, so it is one undivided Power, a perfect Unity without any separation, distinction or division. So as from this manifestation we may define the Spirit of Eternity to be the one total and Universal Power which fills the Globe of Eternity.

2. The second particular is this, That the Spirit of Eternity is not only Essential and Substantial in it self, but also the Primary Essence of all Essences, and Substance of all Substances. That the Spirit of Eternity is Essential appears, because it is all Power, now there can be no power but what is Essential; Power implying Essence in the notion of it, for we cannot conceive of Power without Essence, nor of Essence without Power. It appears also that this Spirit of Eternity is the original Essence of all other Essences, because the opening of the Eye discovers this Spirit to be the first Essence, not only in order of time, but also by nature and way of causality or efficiency; nothing being above, beyond, or before it. Moreover, as was said before, this Spirit

Spirit is discovered to be an All-power, a total and universal Power; that is, a Power including and comprehending all Powers, and from whence, as from a fruitful womb, all Powers whatsoever are derived and do proceed; now if this Spirit of Eternity be the Power of all Powers, it must by consequence be the Essence of all Essences, because, as was just now hinted, the one cannot be without the other. No Power can be without Essence, nor Essence without Power.

But you'l say, if the Spirit of Eternity be the first beginning of all things, and the Essence of all Essences, then it will follow that God is the beginning as well of evil Essences as of Good?

To which I answer, first, That when we say that the Spirit of Eternity is the first beginning and Essence of all Essences, it must be restrained to good Essences, actions and motions, which do proceed from the Spirit of Eternity and not those that are evil.

In the second place, when we say the Spirit of Eternity is the Essence of all Essences, it must be thus understood, that from the Spirit of Eternity doth proceed the first Eternal beginning of all Essences in relation to himself, that is, in relation to the Abyssal Eye, which is himself and from himself; and in relation to his Abyssal Globe, which is himself and from himself: now nothing can be in God but that which is God, and therefore contrary to all evil; for there is no evil originally in himself: therefore they are wholly out that would draw Good and Evil from Gods Eternal beginning of himself. When indeed the opening of the Eye doth only manifest what is shut up in the Eye of the Abyss, and manifesteth nothing that is without the Abyss. Now there being nothing but God himself manifested in the Abyss of Eternity, and no evil Essence being to be found in him, therefore it must follow that the Eye of Eternity doth only manifest God

to

to be the original of all good Essences and not of evil; becaus the Eye of Eternity cannot manifest that which is not, it being plain that no evil can be in God. Therefore when we say that all Essences proceed from God, it must be restrained to all such Essences as do immediately proceed from God, even such as God is the immediate Author of, and those are only all good Essences; for whatsoever doth immediately proceed from God, the highest Good, must needs be good and no ways evil.

3. The third particular, which the opening of the Eye manifesteth, concerning the Being and existence of God, is this; That the Spirit of Eternity is the original Essence of all Essences; that is, that the Spirit of Eternity is not only the first of all Essences, but also that he subsisteth in and from himself, and oweth his existence to none but himself, as being the only original of self.

And thus we have done with the first Mystery which is discovered to the Spirit of the mind, by the opening of the Eye of the Abyss, *viz.* the Mystery of God's being and existence, that he is the only true God and Father of all, who is above all, before all, through all, and in all.

The second Mystery which is discovered by the opening of the Eye of the Abyss, is, the Mystery of the Holy Trinity, *viz.* how the Eternal Unity brings forth the sacred Trinity, co-eternal, co-essential, co-equal with himself? The Eternal Unity is the Father, who brings forth his Son and Spirit out of himself. Were there no Eternal Unity, there could be no Trinity; if there were no first, there could be no second or third; were there no Father, there could be no Son or Spirit; and thus you see that the Holy Trinity proceeds from the Eternal Unity.

But you will say, how doth this agree with what you said before, *viz.* that the Spirit of Eternity is an Eternal

Eternal Unity, and an indivisible power, without duality, diversity and contrariety; whereas now you say that this Eternal Unity hath diversified it self into a Trinity?

I answer, that the opening of the Eye of the Abyss doth reconcile this seeming contradiction: for at the disclosing of the Eye, the Spirit of the mind clearly sees that the Holy Trinity is one with the Eternal Unity; because they are one in another and proceed one from another, and do not exist severally in distinction from, or without one another: for thus the indissoluble band of God's Eternal Unity would be broken and his indivisibility taken away. But here it appears that the Eternal Unity abides indivisible, notwithstanding that the Holy Trinity proceeds from it; because they subsist one in another, the Son and Spirit subsisting in the Eternal Unity of the Father.

Further we must know that though Unity doth exclude all manner of Contrariety, yet it may consist with harmonious variety: now the Father is not contrary to the Son and Spirit, nor they to the Father, but their variety is harmonized in Unity.

Again though Eternal Unity cannot consist with an absolute distinction, division and separation, such as is between things which subsist independently of one another; yet it may consist with such a distinction, as is found in things which are one in another and cannot be without one another, as being united in the root of Unity.

For the illustration of which look upon the figure in the Margent, the round Circle represents the Abyssal Globe, the Eye in the midst of the Heart, represents the Father, the Generator of the Son, who is the Heart of the Father: the Heart in the midst of which the Eye is placed, typifies the Son of God, the only begotten of the Father, Co-eternal, Co-essential and Co-equal with him; and the out flowing exit of powers, like a breath, represents

sents the Holy Ghost, proceeding from the Fathe through the Heart of the Son. Thus the Birth of t Holy Trinity is manifested, in the opening of the Ey to be a Trinity in Unity: the Eye is in the Heart, a the Heart is the Eye's Center, and the Spirit is a pro ceeding Spirit from the Eye and Heart; and thus th are one in another, in one Essence, undivided and i separable: the Father is one with the Son, and t Son with the Father, and the Spirit proceeds from t Union of them both, and abides one with them Wheresoever the Eye is, there is the Heart, a wheresoever the Eye and Heart are, there the out go ing of powers stream's forth from them. But yet no withstanding this their undivided Unity, they are i this manifestation represented with a distinction fro each other: for the Eye is not the Heart, nor the o going breath either Eye or Heart. We must not thi that the Holy Trinity are three distinct origanical po sons, for so they must be three distinct Gods; but w must keep to the Scripture expression, which tells *There are Three that bear record in Heaven, the Fath Word and Spirit, and these Three are one.* 1 John 5. And accordingly the Antients used to express the Tri nity not by the word Persons, but by the Number *Monas*, *Duas*, *Trias*, the first, second, third Numbe I know there are many, who are so great Enemies t the word Person, that they suppose the Father, So and Spirit only to be three denominations; but this a great mistake, for the Eye of the Father is an Esse tial Power, and not a meer denomination; the Son Heart is an Essential being, generated out of and fro the Father, and is the seat of the Eye of the Father and the Holy Ghost is an Essential Breath proceedi from the Father's Eye, through the Son's Heart. Th most unblameable expression therefore for to signif the Trinity, is the Number Three, being an expressi on which the Scripture warrants. *Behme*, in his ex cellen

cellent writings, compares the Trinity to the Sun in the firmament, from whence fire, light and heat do proceed, which three are one in another, and yet so as the one is not the other: which resemblance holds forth the Holy Trinity, as they have introduced themselves into Eternal Nature's Essence: but the Father's Eye opening it self, doth not manifest the Trinity in similitudes taken out of Eternal Nature's ground, but doth manifest their very Essence as they are in themselves, before the existence of any Creatures out of Eternal Nature's ground.

We next come to speak of the Locality or *Ubi* of the Holy Trinity, which according to the foregoing figure, is in the midst or Center of the Abyssal Globe: When the Eye is closed or shut up, then neither the Eye of the Father, nor the Son's Heart, the Glory of the Eye, nor the breathing forth of the Spirit from both is to be seen, but are all shut up in the Eye; but when the Eye opens, then the Heart of the Son, and the Holy Ghost are seen; so that when the Eye of the Unity in the Center opens, then the blessed Trinity becomes visible in the midst of the Abyssal Globe, being otherwise shut up and concealed in the Eternal Unity of themselves. Thus the Trinity is hid in the Eternal Unity of it self, and from that Unity they proceed and become visible in the opening of the Eye. So we see that the Unity is in Trinity, and the Trinity in Unity. The sight of the Holy Trinity from the opening of the Eye, in the inward Court of the Holy Place, is a lively, operative, reviving, and yet amazing and surprising sight; a sight worth the whole World, insomuch as I am ashamed to present you such a dead lifeless figure of it: but no pen can decipher it, on paper, it is only the Spirit of the Eye that can open it self, and give you the living and ravishing sight of its own essentiality without similitudes or figures, though I can express it outwardly no better than I have in the foregoing figure.

Let

Let no man here object that I do not make use of Scripture for the confirmation or illustration of these deep Mysteries: the reason is becaus the Holy Scriptures speak of God as he hath introduced himself into Eternal Nature, and not as he exists out of and before Eternal Nature, in the Globe of Eternity; therefore you must not expect my alledging of Scripture, while I am treating of a Subject which they do not reveal: though it be certain also that the opening of the Eye, cannot discover any thing contrary, or opposite to Scripture revelation, but rather what is agreeable thereunto, though it cannot be so readily confirmed from Scriptures; becaus, as hath been said, it is not the scope or design of the Holy Scriptures to speak of the Being of God before and without Eternal Nature. Neither do I in this speaking oppose or disparage the Holy Scriptures; if my subject were to speak of the Fall, and the Redemption of sinners by Christ, then I should not be wanting to confirm my writing from Scripture; but as long as I am writing of the solitary being of God in the Globe of Eternity, the Spirit of God in the Eye must be my Guide and Witness instead of the Scripture. And thus much shall suffice to have spoken concerning the second opening of the Abyssal Eye, whereby the Mystery of the Holy Trinity is revealed to the Spirit of the mind.

The third opening of the Eye discovers the Mystery of it self, that is, by opening it self, it discovers and reveals what is in it self. Now the Eye opening divides it self into three parts, the first of which is the Abyssal Eye, the second is the Heart, and the third is the out-flowing breath. The Eye is first, before the Heart, that is in relation to order and for distinction sake, else being Co-essential and Co-eternal there is no first and last; and the Heart is the Eye's Center, and the breath proceeds from the Eye and Heart. The Eye is before the Heart, and generates the Heart; the Heart

generated from the Eye, and the breath proceeds from both. The Heart is the Eye's seat and Center, wherein it is fixed, and the Spirit is the virtue or power proceeding from the Eye and the Heart: and in those three Eye, Heart, and Spirit, consists the fulness and compleatness of the Deity, nothing can be super-added, neither can any thing be substracted.

To speak more particularly, this third opening of the Eye doth manifest all those Powers commonly called the Attributes of God; for this Eye of the Abyss sparkles forth from it self, its own perfections, beaming forth its own beauty in many lustrous rays, like the Sun. These beams proceeding from the Eye, are God's Eternity, Infinity, Immensity, Incomprehensibility, Omnipotency, All-sufficiency, &c. as being the out-flowing powers and perfections of the Eye, and of the Spirit of Eternity in the Eye; they are God's essential perfections, without which he cannot be God; according to that saying of the Schoolmen, Whatsoever is in God, is God: therefore they are inseparable from him, because they are himself.

But here it may be objected again, how this multiplicity of Powers and Attributes in God can consist with his being the most absolute, and perfect Unity?

1. To which I answer, First, That a diversity and variety of powers may consist with perfect Unity, provided there be no contrariety or opposition in those powers to one another: now nothing is more plain than that the attributes of God are without any contrariety whatsoever among themselves.

2. In the Second place, I say, That Eternal Unity doth not exclude a diversity of powers, if they all do arise and stand united in one root. Now all the Attributes of God are inseperably united in God's Essence, they spring from, and are rooted in the same, and are one and the same with it and in it. And this the opening of the Eye of the Abyss discovers, that all

the Attributes of God are but one Power diversified; they ſtand one in another; his Infinity, Omnipotency, &c. are ſhut up in his all-ſufficiency, and when they beam forth, they proceed from thence as from their Root and Original. So that all God's Attributes proceed from one Power, and are ſhut up in one Power, and are but the Variation of one and the ſame Power; and conſequently are but one Power, and [illegible] cannot take away God's Eternal Unity.

Theſe Powers or Attributes of God are fixed in the Eye, being nothing elſe but the various beamings forth of the Eye, and may be called the Head Powers of the Godhead, as being ſeated in the Eye, and from thence glancing forth themſelves.

We muſt know that this was one chief end of God in bringing forth the Abyſſal Globe, even the manifeſtation of his Attributes and Powers to himſelf: for his Eternity is manifeſted in this Abyſſal Globe, to have no beginning and end, which elſe would be without beginning or End, and ſo his Infinity, Immenſity and Incomprehenſibility, are bounded and limited by the circumference of the Abyſſal Globe, which elſe would be without all bounds or limits, without all Heights, Depths, or Breadths, and thus they come to be manifeſt in the Abyſſal Globe. St. *Paul* ſaith, that this viſible Creation doth manifeſt God's Eternal Godhead and Power, and ſo it is; but if ſo, how much more then doth the Abyſſal Globe (which is the firſt manſion of the Holy Trinity) manifeſt all the Eternal Attributes and Powers of his Godhead?

This ſight of God's Attributes from the opening of the Eye in the Abyſſal Globe, is both a raviſhing and amazing ſight, for you do not behold Ideas or Similitudes of things, but the things themſelves intellectually, which cauſeth moſt unexpreſſible joys, and extaſies in the Spirit of the Soul; to which nothing in the World can be compared. Neither can any Letter

Word

Words or Images, manifest or discover these Attributes to us, but themselves only are the manifesters and revealers of themselves; and the Spirit of God alone hath the Key to unlock the Eye, at the opening of which they are clearly and lively manifested. So that this writing can do no more but point you to the place, where they may be intellectually seen and discerned. We proceed now to the fourth opening of the Abyssal Eye.

The fourth opening of the Abyssal Eye, discovers and manifests the Eternal faculties of the Godhead, viz. his Intellect, Will and Divine Senses, under which are comprehended his Wisdom, Præscience and Omniscience, all which faculties subsist in God, and are inseperable from him, and are himself; and therefore he cannot manifest himself in the Abyssal Globe without them.

But you will say that these faculties, as likewise the Senses of Seeing, Hearing, Tasting, Smelling and Feeling, are only attributed to God to comply with our weakness, and to make him intelligible to our understanding, not that there are any such faculties or senses in God, but only by way of Analogy and likeness.

To which I answer, That all the forementioned faculties and senses are most really and truly in God, even far more really than they are or can be in any Creature; for in him they are originally and in truth, and in the Creature only by way of participation, and by way of Analogy and resemblance. So that Understanding, Will, Wisdom, Hearing, Seeing, &c. are in God Primarily, Essentially, and by way of Eminence; and in the Creature only derivatively, and by way of resemblance, as the Copy resembleth and expresseth its original.

Neither doth this variety of Faculties and Senses in the least contradict God's most absolute Unity; because as they all proceed from the Unity of God's Essence, so they are all harmonized into a perfect agreement, in and by the said Unity, from whence they display themselves as so many branches springing from, and united to the same root: for, as was said before, they subsist in God, and are inseperable from him: they are also in one another and penetrate through one another, and so are but one Faculty in the Eternal Unity of God's Essence, and notwithstanding in that oneness, have their distinct offices and Objects.

But you will further object, That by attributing these Faculties and Senses to God we seem to espouse the Error of the Anthropomorphites, who supposed that the Spirit of Eternity was in the likeness of a man.

To take away this objection, I shall declare to you the opinion of the Anthropomorphites, by which it will appear how far I am from asserting their Error in this writing.

First, It is to be noted, that the Anthropomorphites attributed these Faculties to God, more Humane, after the manner of Men, that is according as they are in Men, and thereby framed God after the Image of a Man: but we attribute these Faculties and Senses to God after a Divine manner, Primarily, Originally, and by way of Eminence, as may be consistent with the Super-excellence of the Divine Being.

In the Second place it is to be observed, that the Anthropomorphites did suppose in God distinct Seats, Members and Organs, to every one of the forementioned Faculties and Organs, and thereby attributed unto God an Organical Image: whereas, we say, that all these Faculties and Senses are in God after a Spiritual manner, without being fix'd to particular and distinct Members or Organs, which cannot be in God, forasmuch

much as he is a Spirit, and is such a perfect Unity in himself, that all his Faculties and Senses, are one with himself, and with one another, as hath been before declared.

All these Faculties and Senses forementioned are seated in the Center of the Eye, even as the Eye is seated in the midst of the Abyssal Globe; and accordingly when the Eye is shut up they are hid, and are manifested when it opens and displays it self, and discovered to be Essential Powers, and Faculties subsisting in the Eye, being one with it, and therefore absolutely inseperable from it.

We now proceed to a further consideration of the Nature of this Eye; concerning which our first assertion is this, That the Abyssal Eye is the Head-Eye of the Spirit of Eternity; not that God is to be conceived to have an Organical Head like Men; but it is therefore called God's Head Eye, becaus in this Eye is the seat of the Head-Powers of the Deity, Understanding and Will, and the senses of Seeing, Hearing, Smelling, Tasting and Feeling; which by way of resemblance of what is in the Deity, are all seated in the Head of Man and other inferiour Creatures. Besides as the Head in Man governs all the Members, by reason of the Intellect and Will seated there, which are the ruling Powers of Man: so the Eye and ruling Powers in the Eye, do rule and govern throughout the whole Deity.

The second thing which I assert concerning the Nature of this Eye is,

That this governing Abyssal Eye is God's Face; for when this Eye doth open fully upon us, then it is that we see God, Face to Face, that is, clearly as he is in his own Essence, and without any vail or covering whatsoever. When this Eye beam's forth its brightness upon the Spirit of the Mind, then God's Face is said to shine upon us; and again the shutting of the Eye is that

which we mean, when we say God hides his Fa
from us. This Eye is the Face of the total Trinity, a
it is not to be conceived, though we have attribute
the Eye to God the Father, as if the Eye was only t
Face of the Father, and not of the Son or Spirit, n
by no means, for this Eye is indeed the Face of t
total Godhead, Father, Son and Spirit, and is
otherwise to be conceived of by us.

We may also observe the order of these Head-Pow
ers, as they are in the Deity: in the Eye of the Aby
is seated the Eternal Wisdom of God, and in his Wi
dom or Intellect, is seated his Will, and from the D
vine Will and Intellect, flow forth the senses of t
Deity, by which he is an all-seeing, all-hearing, &
God. And all these are one in another, and flowi
from one root, *viz.* the absolute Unity of the Dei
and standing upon that root, they are all but as t
Power or Faculty, and do all belong to the total Dei
Father, Son and Spirit, without any distinction whi
ever.

The fifth opening of the Abyssal Eye doth manif
and discover the Heart of the Deity. And in the fi
place here is discovered the relation of the Heart to t

Eye; the Heart is the seat, and resting place
the Eye; for the Eye (as you may see in th
figure in the Margent) is placed in the Cente
or mid part of the Heart. And though one be not th
other, yet they are in one another undivided. Here is
order indeed, here is first and second, as the Eye firs
and then the Heart, generated out of the Eye, and
yet both in conjunction: the Eye is the Center of the
Heart, and the Heart the seat of the Eye; the Heart is
generated out of the Eye, and is co-essential with it
without any separation or division: whersoever the
Eye is, there is the Heart, and whersoever the Heart
is, there is the Eye also; neither is there any other
distinction

ſtinction but that the Eye begets the Heart, and the Heart is begotten by the Eye, which makes the order between them, ſo as the Eye is the firſt and the Heart the ſecond; yet both co-eſſential, co-equal, and in joint union. We muſt ſpeak thus in relation to Order (though co-eſſential) elſe we cannot be underſtood in relation to diſtinction. And in relation to manifeſtation, for the Holy Spirit doth manifeſt to the Soul's Eternal Eſſence, that the Eye is before the Heart, elſe no diſtinction could be apprehended between the one and the other: Therefore I muſt write thus, elſe it could not be apprehended, what the Spirit of God manifeſts, neither could it be otherwiſe expreſſed in words, to be made Intelligible.

If you inquire of me, why the Heart was generated out of the Eye?

I anſwer, That the Eye did therefore generate the Heart, that it might have a place to dwell and reſt in; a ſubject in which it might rule and govern, and a medium through which it might conveigh the Spirit of Life.

But you'l ſay to which of the Trinity doth this Heart belong?

I anſwer, It is the Heart of the total Godhead; for as the Trinity hath but one Eye, ſo likewiſe they have but one Heart between them. Yet notwithſtanding when we ſpeak of the Trinity with diſtinction, the Heart is attributed to the ſecond Number of the Trinity as being the manifeſtation of the Son of God.

We come now to ſpeak more particularly concerning the manifeſtation made by this fifth opening of the Abyſſal Eye, and we ſay that it diſcovers theſe particulars to the Spirit of the Mind.

1. That the Holy Trinity hath a Heart.
2. It diſcovers the Nature and Office of this Heart.
3. It ſhews what is comprehended in this Heart.

And in the fourth and last place, it discovers what flows forth and proceeds from it.

I. Part. In the first place, this fifth opening of the Eye doth discover the Trinity to have a Heart, even an Essential Heart, wherein is seated the Life of the Deity as the Understanding, Will and Senses are seated in the Eye: yea this Heart is the very Life it self of the Deity; for God hath no Soul, neither can he have any and that for these reasons.

First, Becaus all Souls do proceed from the Womb of Eternal Nature; but the Spirit of Eternity of whom we here speak, is, before Eternal Nature had being.

Secondly, God hath no Soul, becaus he hath no need of one, his Heart supplying the place of a Soul.

Thirdly and lastly, God hath no Soul, that hereby he might be distinguished from all Angels and Men, none of which are without Souls.

And though the word *Soul* be in some few places of Scripture attributed to God, yet this is only done by way of Analogy, and after the manner of Men, and not with relation to his Primary abstracted being in the Globe of Eternity.

II. The second Particular discovered is, What this Eternal Heart of God is, and its Nature and Office in the Holy Trinity. The opening of the Eye manifests this Heart to be the Essential Heart of God, generated by himself, out of himself, and for himself; and therefore is himself, as being co-essential, and co-equal with him; all pure Deity, all Holy, all Pure, all Perfect. But more especially the opening of the Eye doth discover, this Heart of God to be of a flowing Nature like to the Sea, without bottom or bounds; it is like a spring in a Fountain, and bubbling Well which can never

never be drawn dry; it is in a perpetual motion, and in this motion there is a perpetual communication of it ſelf, from it ſelf, through it ſelf, to it ſelf; and this out-flowing of the Heart, is nothing elſe but the original Divine Purity, Righteouſneſs and Holineſs. This Heart of God is the overflowing Sea of the Deity, which flows from himſelf, that is, from his own original Purity, Righteouſneſs and Holyneſs, and flows into, and fills the whole Eternal Abyſs, with its fulneſs: it is ſo immenſe in its flowings forth, that the deep Abyſs of the Eternal Globe would not be able to contain it, but that the Spirit of the Eye, by his Omnipotency ſets bounds and limits to the out-flowings of his own Divine Nature. The out-goings of the Deity, are deeper than the Abyſs, and broader than the Abyſs, but the Spirit of Eternity ſaith to the out-flowing of his own Ocean Deity, thus far go, and no further, be ye bounded within the Circumference of the Abyſs. And this out-flowing Ocean of the Deity, is, by the opening of the Eye, manifeſted to be a clear, tranſparent miſt or vapor, filling the whole Deep of the Abyſſal Globe. This ſight from the opening of the Abyſſal Eye, is a lively, ſpriteful, rejoycing, triumphing and amazing ſight, and cannot be expreſſed in dead words or letters, neither can any Idea, form or likeneſs fully repreſent it, as it diſcovers it ſelf by the opening of the Eye. O ye ſeekers of the Divine Myſteries, when your Spirits are let in, to a ſight of this Divine Miſt, then you will underſtand what this pen hath written.

Having ſpoke ſomething concerning the Nature of this Heart of the Deity, come we now to ſpeak of the function or office of this Heart in the Holy Trinity.

1. The firſt office of the Heart is this, To be the fixed center and fountain of the out-going, overflowing Ocean of the Deity. Hence this Heart is called

lod an ever rising, bubling, spring of living waters, which fails not: becauſ the fulneſs of the Deity is continually flowing and streaming forth from this Heart, and returning to the ſame again. This Heart is a golden pipe of conveiance by which the fulneſs of the Deity is conveyed from it ſelf, through it ſelf, to it ſelf, and there is fixed as a center or middle point in the midſt of the Holy Trinity.

2. The ſecond office of this Heart of the Holy Trinity is, to be the Center, Fountain, and Treaſury of Life in the Deity: for as the Heart is the Fountain of Life in Man, and all other living Creatures; even ſo is this Heart of the Holy Trinity, the Spring and Center of the Eſſential Life of the Godhead.

3. The third and laſt office of this Eſſential Heart of God is, to bear the expreſs Image and likeneſs of the whole Deity: for as this Heart is the Center and Spring from whence the Divine Nature continually ſtreameth forth, and to which it returneth again; and as it is the ſeat and Center of Life to the Holy Trinity, ſo it muſt needs be the expreſs Image and repreſentative of the whole Godhead: for God's Life flows from this his Eſſential Heart, and his Divine Nature flows from his Life, through his Heart; and his Image being nothing elſe but an outward expreſſion of his Life and Nature, therefore the Image of the Total Deity muſt needs be impreſſed upon the Eſſential Heart of God.

III. The third Particular diſcovered concerning the Heart of God, by the opening of the Eye of the Abyſs, is the manifeſtation of all that which is ſhut up, contained and comprehended in it; and they are three, *viz.* the Nature of God, his Image and likeneſs, and his Eſſential affections.

1. In the firſt place therefore, the opening of the Eye ſhews, that the Divine Nature is contained in this

Eſſential

Essential Heart of God; which Divine Nature is a perfect Unity and Simplicity, without the least mixture of contrariety: for though the Scriptures and other Divine writers speak of Love and Anger in God, yet we must not think that they speak of God as he exists in the Globe of Eternity, for there he is nothing but a perfect Unity, without any duality or contrariety whatsoever; but they attribute these opposite affections to God, as he hath introduced himself into the divided properties of fallen Nature, for in them he is angry and fierce against sin and every thing that is opposite to his own Holy, Pure, Divine Nature, which is the most perfect Unity and Simplicity. The Nature of God as it is a most perfect Unity, so it is also unalterable and unchangeable; becaus that which is perfectly one cannot be subject to any change or alteration, which always proceeds from Duality and Contrariety. Having thus declared that the Divine Nature is a perfect unchangeable Unity and Simplicity, and having elsewhere told you that this Divine Nature, from the opening of the Eye is manifested in the form of a clear transparent mist; if you should further inquire of me, what this Divine Nature is? I must tell you, that this Divine Nature is nothing else but Love. And accordingly the Scripture tells us, *That God is Love, and that he that lives in Love, lives in God, and God in him.* And this Love is seated in the Essential Heart of God, from thence it stream's forth, and thither it returns again: and therefore it is called God's flaming Heart, becaus the Essential Love doth continually burn and flame in it. This Eternal Love, which is the unchangeable Nature of God, is a most pure Virgin, it is Love without lusting or desire; it wills and acts nothing, but in the Will of God, and is guided by the Eye in all its out goings. What pen can express the high purity of this Eternal Love? It is the Eternal Liberty, being free from all things, it is a meer passive nothing.

nothing. The Essential Love of God is said to be meerly passive in relation to its own motion, for it acts not but is acted only by and from the Spirit of the Holy Trinity. It cannot mingle with any thing of Nature contrary to it self, and indeed with nothing but with its own purity: neither can any thing touch it, for then its Virginity and Purity might be defiled. In this consists the High Liberty of Love's Nature, it is free from all things, and all things free from it; it toucheth nothing, neither doth any thing touch it. No wonder that St. *Paul* cries out concerning this Essential Love of God, *O the heighth, depth, breadth and length of the Love of God, which passeth knowledge*! For its dimensions are equal to the Abyssal Globe, this Love being the fulness of God, which filleth it throughout. I have declar'd to you the Mystery of the Divine Nature, that it is nothing else but Eternal Love; but if you should further perlist to enquire of me, what this Eternal Love is? I must tell you, that it is as a meer nothing to us, becaus it is beyond all humane comprehention and knowledge, and we can only say of it, that it is, what it is; an Angel's Tongue being not able to express what this Eternal Love is.

But you will say, how can this Love be termed the unchangeable Nature of God, when we are told from the Scriptures, that God is angry, and fierce against sin and evil?

For answer to this, I must only put you in mind of what I said before, *viz.* that when I say, that Eternal Love is God's unchangeable Nature, I speak of God, as he exists in himself in the Globe of Eternity, before Eternal Nature; but when Anger and Severity are attributed to God, then the Divine Nature is considered as cloath'd upon with the properties of Eternal Nature; but we speak of God here in his own primary abstracted Being, which is nothing else but Eternal unchangeable Love.

2. In

2. In the next place, the opening of the Eye shews that the Image of God is contained, and shut up in his Heart; for since the Divine Nature doth continually flow from, and return again to this Essential Heart of God as its Center, and Spring; and since the Image of God is nothing else but the expression and manifestation of his Nature, therefore this Image must needs be impressed on the Heart of God, which is the very Center of his Divine Nature. And therefore this Heart of God is called the face of God, becaus it is the true and living expression and representation of God, the Essential Image and likeness of the total Deity.

But you will object, that the Scriptures of Truth tell us, that God hath no Image.

To which I answer, that indeed God hath no organical outward Image resembling that of Angels or Men; and thus the Scripture is to be understood when it tells us that God hath no Image. But the Scripture doth not contradict God's having an Essential inward form or Image, according to which Image we are told, in the first of *Genesis*, that God created Man. *Let us create Man in our own Image, and after our own likeness.* If we ask what this Image of God is, and wherein it doth consist? The Apostle *Paul* will tell us, that it consists *in knowledge, righteousness and true Holyness*; and to comprehend all this in one word, this Essential living Image of God, is nothing else but Eternal Love; this is God's Nature, this is his Image, and this is All in All in the Deity, considered in his solitary and abstracted being, before the introducing of himself into the properties of Eternal Nature. Now from this Eternal Love do flow and beam forth all those Eternal excellencies and virtues, which together with the Love do compleat this Divine Image; such are the Wisdom, Righteousness, Holyness and Goodness of God.

Now

Now that the Image of God doth consist in these, the Scripture will inform us, if we compare *Colos.*3. 10. with *Ephes.*4.24. so that we see that God's Image doth not consist in his infinity, immensity and omnipotence; but in his Divine Virtues proceeding from Eternal Love, *viz.* Wisdom, Righteousnes, and true Holyness.

3. The third and last thing, which the opening of the Eye discovers to be hid and contained in the Heart of God, are the Divine Affections and Passions.

But you will object, and tell me that God hath no Affections nor Passions, as being immutable and unchangeable in his unchangeable Nature of Love?

To which I answer, in the first place, that it is true God hath no Passions or Affections like to those which are in Men.

Secondly, There are no evil, and unordinate affections in God.

But in the third place, I say God hath Divine and Godlike affections, such as become the Deity, and are suitable to the perfection of his Nature.

Fourthly, God hath such affections, as are always in Harmony and Unity, without any contrariety or opposing of each other.

Fifthly, God's affections are at the greatest distance from all weakness and imperfection whatsoever.

In the sixt and last place, God's Affections and Passions do all flow from his essential Heart of Love, and are all rooted and centred in the same.

These Affections contained in the Heart of God, are chiefly these three, Love, Joy and Delight: For God eternally Loves himself, rejoyceth in himself, and delighteth in himself; neither can God any more cease to Love himself, or to rejoyce and delight in himself than he can cease to be; therefore these are the Essential and inseperable affections of the Divine Being.

IV. The

IV. The fourth and last Particular, which the opening of the Eye discovers concerning the Heart, are God's Divine Qualities, Virtues and Excellencies; which do all proceed from the Heart of God, as from their Source and Center; and they are these following, *viz.* his Love, Purity, Truth, Faithfulness, Unchangeableness, Goodness, Perfection, Righteousness and Holyness. These are the Essential inseparable Virtues and Perfections of the Divine Nature; for they proceed from himself, subsist in himself, and are himself, and from the opening of the Eye are manifested to be such. Neither doth this variety of perfections in God in the least destroy, or take away his most absolute Unity and Simplicity; becaus they all proceed from one root, and stand all united in the same, as one, which root is Love; in which all the Excellencies and Perfections of the Divine Nature stand Harmoniz'd in Unity, and are but as one Virtue and Perfection.

Having thus treated of the several Particulars contained in the Heart of God, I shall next proceed to a view of some particulars which are not contained in God's original Essence; and that from a hint of the Spirit, which said expresly to me, search diligently, what is not to be found in the original Essence of God: I did accordingly, and I found, that no pardoning Mercy, nor vindictive Justice, nor Wrath, nor Death, nor Curse, neither any Anguish, Sorrow, Darkness, Evil, or Elements, were to be found in the solitary abstracted Essence of the Deity.

I say, first, no pardoning Grace or Mercy; becaus there was nothing besides himself, and consequently no Object which stood in need of Pardon or Forgiveness.

No vindictive Justice; becaus no object capable of punishment.

No

No Anger nor Wrath; for God could not be Angry with himself; for so contrariety and enmity would be found in the bosom, and Center of Eternal Unity and Simplicity.

No Death; for the Deity is a living God, yea life it self, and the Author of it, wheresoever it is.

No Anguish nor Sorrow; becaus God is the Highest and Chiefest Good, and consequently must needs be All-triumphing joy, All-delight, All-pleasure.

No Darkness; becaus God is all Light, Light it self, and the Source and Center of it.

No Elements; becaus the Deity is the most perfect and absolute Unity and Simplicity without any mixture or composition whatsoever.

But you will object, that I seem to reject Gods vindictive Justice, and to deny his Anger against Sin and Sinners.

I answer not at all; for I do not simply deny God's vindictive Justice and Wrath, but only say, that none of these are to be found in the solitary and primary Being of the Deity, and are only attributed to him, forasmuch as he hath introduced himself into the properties of Eternal Nature. And thus much shall suffice to have spoken concerning the Discovery and manifestation, which the opening of the Eye gives of the essential Heart of God.

But in the next place, as the opening of the Eye discovers it self and the Heart, so it likewise manifests the Deity of the Holy Ghost to be the exit or outgoing emanation of both Eye and Heart, even a sweet, pleasant out-flowing life or power like to a breath or gust of Air, proceeding from the Abyssal Eye of the Father, as from its Eternal Root and beginning, and conveighed through the Heart of the Son, as the Golden Oyl transmitted through the Golden Pipe of the Son's Essential Love. It is the active Life and Power of the Holy Trinity, which finisheth the work of true

Regenera-

Regeneration in Apostatized Creatures. Thus we see that the opening of the Eye doth reveal the total Deity, Father, Son and Spirit, by a true and vitall Representation.

In the sixth place when the Eye of Eternity opens, it manifests God's Corporeity, or the Divine Body.

Object. *But you'l object that* God hath no body, as being *a pure Spirit.*

Answ. To which I answer first, by way of Concession, that God hath no organicall body like men, neither like those of the glorified Saints and Angels.

But in the next place, I say that *God hath a body, such as becomes his high, spiritual and refined Nature*; for indeed the opening of the Eye doth clearly discover to the Spirit of the mind, that the *immense deep of the Abyssal Globe of Eternity is God's Universal, incomprehensible, omnipresent body.* This is the *Eternal Corporeity of the Holy Trinity*, which comprehends all things, being comprehended of none, but it self: it *is universally in all Beings* and diffuss'd through all Beings; nothing can keep it out, neither can any thing shut it in. It is a free *Liberty in it self*, it stands *free from all places*, only so farr as it pleaseth to unite it self with any essence: *With relation to this Universal Body, it is, that God styles himself the Alpha and Omega*, the beginning and end of all Beings; all things proceed from it, and therefore it is the first, and all things subsist in it, and therefore it is the last. Thus we see that *the Holy Trinity have the Globe of Eternity for their body in which they all and move.* This *Body is Wisdome's Crystalline Glasse*, wherein all things are truly and intellectually represented to the eye of the mind: *it is in this deep Abysse of the Globe of Eternity, that all those divine mysteries are discovered and manifested*, which in the foregoing treatise have been made out to you; for *in this Miroir of Wisdome all the Depths of the Deity stand openly represented to the Eye of the Spirit, when a glance from the Eye*

illustrates its hidden deep. We see then that *the Globe of Eternity, is the body of the Spirit of Eternity, yet not an organical Body*; for what Organs are there in a Globe or Sphear? It is *such a Body* as the Spirit of Eternity can by contraction draw into it self, or by dilatation diffuse it self into infinity. This *Body comprehends all worlds and globes within it self*, and is therefore called the Universal, all conteining, Body of the Deity. *By means of this Body, the Spirit of Eternity hath brought forth himself into* Heighths, Depths and Breadths, which are formed and distinguished by the Eye, for the Eye looking upwards gives an immense heigth to the Globe of Eternity; When it look's downwards it forme's the Depths, and when on either side, the Breadth: because without the Eye, none of these would be determinable in the Globe, concerning which, we cannot say, that it hath heighth or depth. So that though the *Spirit of Eternity* in it self be without any bounds or limits, yet he hath been pleased to bound himself in the *Globe of Infinity*, and that for the manifestation of himself, without which we could have no other, but a Negative knowledge of Him. We may here also take notice *of the figure of this Body*, which is round or Sphærical, being the most perfect of all figures, and therefore *most proper for the Body of the Deity*; Who in this also *differs from* the Creatures, who have their *distinct organical bodies* with great variety of figure; whereas the *blessed Deity* hath the *most simple and perfect of all figures to be the onely form of his Corporeity.*

Lastly, the opening of *the Eye of Eternity discovers God's External Form or Figure*: we have before spoken of Gods *internal Form or Image*, and declared that it is *nothing else but his Essentiall Holyness.* I know it will seem strange, that I speak here of *God's figure*, since the Scripture forbids us to make any figure or likeness of God. But to this I answer that though God forbids us to Frame any likeness of himself who is the

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Spirit of Eternity, in resemblance of any Creature whatsoever, yet *cannot this debarr the Holy Trinity from representing themselves according to the pleasure of their own will*: who is above them to controle them? Or who is their Councelor to advise them? Or who dare say to them, why do you thus represent your selves? For, as hath been said before, at the *opening of the Eye*, the *Father* appears *in the figure of the sight or black of an Eye*, which yet is no organical eye: the *Son* appears *in the likeness of an heart*, in the midst of which the Eye of the Father is centred: and *the Holy Ghost* is represented *in the likeness of an outgoing Breath*, *Winde or Ayre*, which proceedeth from the Eye, through the Heart, and is in its own essentially, an active Power, which effect's whatsoever the Eye or Heart will have done. Now *the Triune Diety* brought it self into these *visible figures for their own manifestation*, that we might thereby learn, how the Father, Son, and Spirit are in one another Eternally, and yet notwithstanding this their Unity, they are distinguished by those *three figures of Eye*, *Heart*, and *outgoing breath*, which are distinguishable one from the other. So that here *this great Mystery of the Unity and distinction of the Trinity* is fully discovered, and made out *to the Eye of the mind*: for though the Eye, Heart and outgoing breath, do appear in one another, yet they appear with distinction, so as the Eye is distinguishable from the Heart, and the Heart from the outgoing Breath.

But before I leave this point, I shall endeavour to give you some account concerning the *Nature of these* forementioned *figures*, in these following particulars.

In the first place, I say that those *Images and Figures* which the opening of the Eye Manifests *are not Shadows* and Empty representations, *but* Reall and Substantial ones, they are *not* only figures *of* Heavenly things, *but* the Heavenly things themselves.

In the second place, I say that these *Figures*, are living and spiritful representations, *not dead Images*, for the fulness of the Living God fills them all with Life and Spirit and Power.

In the third and last place, these *Figures are unchangeable*, and that *because* they are *Essentiall* to the Holy Trinity. So the Eye is Essentiall to the Father; the flaming Heart of Love is Essentiall to the Son, and the out-flowing breath of Power is Essentiall to the Holy Ghost. For though in Eternal Nature, in the Darkness the Eye of the Father appear dark, wrathful and terrible; and contrary, in the Light, shining pleasant and full of Love; yet the *Eye is not changed by these variations*, but remains still the unchangeable Essentiall Eye of the Father, *though diversifyed by the Light and darkness*. Thus we see that the unchangeable Image of the Father, in the Globe of Eternity, is the sight or black of an Eye, into which likeness he hath been pleased to contract himself, for the manifestation of himself: for though we as Creatures are commanded to make no Representation or Image of the Trinity, yet this *doth not hinder, but they may bring forth a divine Image and representation of themselves*. What hath been said concerning the *Eye*, may be also said concerning the *Heart*, viz. That it is the Unchangeable, Essentiall and Substantiall Image of the Son: for he manifests himself to Angels and Saints in this figure of a central Heart, all flaming with Love, otherwise this Hand could not have writ of it. And the *out-flowing breath or ayre* proceeding from the Eye and Heart, is the *immutable and Essentiall Image* of the Holy Ghost.

Thus we see that the Eye by its opening of it self doth clearly discover to us, that *the one only true God, who is the Spirit of Eternity, hath brought forth himself into a Beginning and End, into matter and form, into Corporeity and Figure*, (in *the sense as hath been before expressed, else it may seem harsh to common Philosophers*,) who without the

Eternal

Eternal Globe is *without any of these*, even *an* unmeasureable, incomprehensible *Unity*, concerning which we can only say *that it is what it is*; *for what it is*, *none can tell but it self*. And so I proceed from the second place of Purity in the Globe of Eternity called the Holy Place, unto the third which is the most Holy or Holiest of all.

And here before I begin to speak of the *most holy Place*, I think it not amiss, once more, to hint to you, that these *three distinct* Places or *Courts*, *make up but one Globe or Sphear*, for they proceed one from another, and penetrate one through another, and subsist in one another, yet with the distinction, above mentioned, of outward, inward and inmost, the first leading to the second, and the second to the third.

Concerning the most Holy Place.

I shall reduce all that I have to say concerning the most Holy Place to these four Particulars,

First, I shall give you the several *Names* which were given to it by the Spirit of God.

Secondly, I shall speak of the *Nature* and condition of the Place.

Thirdly, I shall give you an account of the *Wonders* which are to be seen in it.

Fourthly, and *Lastly*, I will speak of the *Ends* of its formation.

1. As to the first of these, *viz.* the *Names* and titles which were expresly given to this third Court by the Spirit of God, they are these following: it was called the Still Eternity, and that by reason of the unutterable Rest, Silence and Stilness which Eternally dwells in this third Court; for as the outward Court was called the Globe of Eternity, and the inward Court the deep Abysse or Abyssal Globe of Eternity,

nity, so the third Place of Purity is called the still Eternity, because nothing but Eternal Rest, Silence and Stilness is to be perceived by those who live in this most Holy Place. This Holy Place is not the Trinity but distinct from it, and is the still Eternity in which the holy simplified Spirits live. It was also called the Chamber of State, the presence Chamber of the Spirit of Eternity, the King of Kings, where his unexpressibly glorious Majesty is to be seen. Besides it was called the Rock of wonders, with reference to those wonders which do appear in it, of which we shall speak in the third particular.

2. The second particular is what the *Nature* and condition of this place is, and this is hinted to us in the Name which is given to it by the Spirt of God; for Names ought to express the Nature of the thing which they signifie, and the whole excellency of Names consists in this: Now we cannot imagine but that those Names by which the Holy Spirit doth call any thing have all the excellence and truth which a Name is capable of, and consequently must very properly and significantly express the Nature of the thing, named; the name of this third Place you have heard is the still Eternity, and consequently have reason to conclude that the Essentiall difference of this Place is the Majestick silence and awful stillness with which it is continually filled. This is such a stillness as surpasseth, not only all expressions, but likewise all thoughts and imaginations; and because of this Majestick silence, and unexpressibly awful stillness this most Holy Place is also called the Presence-Chamber of the Deity; this supernatural silence and stillness being the ornament, state and pompe of it, to which all the Glory and magnificence of Monarchs here is but as a shadow or nothing.

3. The third particular is the *Wonders* which are to be seen in this place, in respect of which, as was mentioned

tioned before, it was called the Rock of wonders; and these wonders are five in number, *viz.*

1st. The *Spirit of Eternity*, or the Eternal Unity.
2dly, The Holy Trinity.
3dly, The *Virgin* Wisdome of God.
4thly, The *Seven* Spirits before the Throne.
5thly, and Lastly the *Inhabitants* of the *Still Eternity*.

1. The *first wonder* which manifests its self in this Rock of wonders is the *Spirit of Eternity*, or the Eternal Unity, which doth fill the total deep Abysse with it self, that is, with all Power. Here the *Spirit of Eternity* discovers its self to be the first and original Power, the Power of all Powers, yea All-power it self. And this manifestation of the *Spirit of Eternitie's* being All-power, is more full, magnificent and glorious in the *still Eternity* than in the inward or outward Court, where the Deity doth also discover himself to be All-sufficient and Omnipotent, but not in that Sovereignty and Majesty with which he appears to the Eye of the Mind in this his presence-Chamber. Here the Glory of the All-power of the Deity is seen Nakedly, openly and without a veile, eye to eye, and face to face; the sight of which doth cause ravishing Extasies, unexpressible Joys, and transporting admiration to fill the heart of the beholder; it being a sight so glorious as no words can express, nor no thoughts represent to the mind, as being beyond all comprehension.

The *second wonder* in this Rock of wonders, the still Eternity, is the Holy and ever blessed Trinity, Father Son, and Holy Spirit.

The Father is the Original power of all powers, subsisting in, by and from himself; which Original power of the Father is most clearly and openly discovered in the *still Eternity*, in the highest magnificence, Majesty and Glory. This supreme power of the Father, is the beginning of all power, and the fulness of all

power, filling the Heighths, Depths, and Bredth of the *still Eternity*: this *Power of the Father* is an Eternal Unity and simplicity, that is, it is *free from all manner of contrariety, divisibility, composition or mixture*, as being an Uniform, Universal, diffusive power, which *is nothing else but pure Deity*; and further we cannot search into this Power of the Father to know what it is, for *none knows what pure Deity is, but God himself*. It is this *Paternal power, which fills the still Eternity throughout, in the appearance of the clearest transparency and brightness*. I have now given you an account how the *Father* manifests himself *in the still Eternity*, to be *All-power*, yet before I leave this particular for further explanation, I shall shew you negatively *what this Power of the Father is not*.

First then say, I that this *Power* of the Father is no personal power, for nothing of personality is manifested in the *still Eternity*, only an Uniform, Universal diffusive Power in the apperance of the greatest brightness fills it throughout.

2. Neither is this Power of the Fathers any Organical Image resembling that of Angels or men, having distinction of parts and members, for nothing of this kind can be found in the Eternal Unity of the Father's All-power. And thus much shall suffice to have spoken concerning the *Father*, who is *the First* in the *Trinity*. We now proceed to the second, *viz.* the *Son* of the Father.

The *Son* is an *Essential power immediately generated by the Father, out of his own divine Essence*: and therefore he is co-essential and co-equal with the Father. For the *Son's power* dilateth and co-extendeth it self in, with and through the Father's power, to the utmost bounds and limits of the *still Eternity*, and filleth the deep Abysse with his own *Power's*, in the Father's Power, as being co-essentiall and co-equall with the Father. Again this *Power of the Son* is also the *co-eternal* with the Father;

Father: for though the Father may be said to be before the Son in order of Nature, forasmuch as he is the generator of the Son, yet *we cannot say* that *the Father is before the Son as to priority of time*, for the Son exists from all Eternity at once, and together with the Father, and therefore is the Eternal Son of the Father. If you would further know what this *generated Power* of the Son is, I say it *is an Eternal Unity*, and *pure Deity* even *as the Father's Power is.*

But for the further opening of *what the Son of God is*, you may take notice of these *following particulars.*

1. In the *first* place the *Son of God is* the *first begotten* of the Father; He is the first born of all Beings, as being that Essentiall word, Co-eternal with the Father, *by whom the Father made all things, and without whom nothing was made. By him were all things created whether they be in Heaven, or on Earth, whether visible or invisible, whether Thrones or Dominions, Principalities or Powers, all things were created by him, and for him*; and therefore he must needs be before them all, and consequently be the first begotten of the Father.

Secondly, this *Son of God is the only begotten* Son of the Father: all other Sons whether Angels or men receive their filiation or sonship from this only begotten Son of the Father, and are called Sons forasmuch as they partake of, and are centred in this only begotten Son: they are Sons in and because of this only begotten Son, and beloved in the only beloved of the Father.

Thirdly, this *Son is the Co-essentiall Son of the Father, of the same essence and nature with the Father*: now the *Nature* of the Father is Purity, Holiness, Righteousness, Meekness, Love, Goodness and Perfection, and such is the Son's *nature also*, and therefore the Son is called the *Brightness of his Father's Glory, and the expresse Image of his subsistence*: But *the Image of the Father is no organicall Image*, but *consists in Light, Life and Love*: The

Father

Father is all *Light*, and in him is no darkness at all; he is all *Life*, and in him is no Death; he is all *Love*, and in him is no *Wrath*; and the Son being the coessential Son of the Father, must also be all Light, all Life and all Love. Thus the Father is in the Son, and the Son in the Father; *Neither is the Nature of the Father and Son distinguishable in the still Eternity*, the Nature of the Father is not severe and wrathfull, and that of the Son, sweet, milde and gentle, for *this is no way consistent with the one simple nature of the Deity.* The Father is all Light, Life and Love in the *Son's Nature*, and the Son is all Light, Life and Love in the *Father's Nature*: the *Nature* of the Father flows from himself, ar the Fountain-head and spring, into the Son, and from the Son again into the Father; and therefore the *Son* is called the *Heart of the Father*; *because he is the fixed Seat of the Father's Light, Life and Love.* Thus we see that *neither Angels nor Saints are in this degree deified and consubstantiated with the Father*, for he filleth the *still Eternity* with the Light, Life and Love of his Essentiall Deity in co-equality with the Father.

Fourthly, this *Son, is the well beloved Son of the Father*, the Son of his Loves, in whom he is fully well pleased satisfied and delighted. And indeed how can it be otherwise? since he is one being and one nature with the Father, the very Heart of the Father, and his expresse Image; when he is the Beauty, Brightness and Excellence of his Father's Glory, and exalted to an equality of honour and dominion with the Father, as sitting in the same Throne with the Father, and possessing the kingdome with him. This is the Son whom the Father will have honoured and worshiped as himself, and to whom the Father hath committed all Judgment, neither can the one be worshiped without the other, they subsisting in each other. This is the Son who is exalted by the Father to be Heir of all things.

In the *fifth* place this *Son is the Essential Christ of God.*

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I would not have you stumble at this Expression, I might indeed haue omitted it, but for the matters sake: for you must take notice that I speak here of the Holy Trinity, as they exist without Nature, and in this state the Son of God cannot properly be called the Christ that is, the Anointed; because thus considered he is not Anointed to any office, for it is after his entring into the properties of Nature, that he is Anointed to be the Mediator: yet bear with me for using this word improperly, because I do it only for this end to give you a more clear and distinct knowledge of what the Son of God is as he exists before Nature, as well as what he is in the properties of *Eternal Nature:*

But you'l ask of me, why I speak of the Holy Trinity out of, and before *Nature*, and particularly, why I speak of the *Essential Christ of God as existing before Nature?* I answer that my speaking of the Holy Trinity, and particularly of the second person, who is the Christ of God, as he exists before *Nature*, is only in order to give you a more distinct knowledge of the Son and Christ of God *in Nature*, and to enable you to distinguish between his being out of Nature, and his existence in the properties of Nature.

This *Essentiall Christ is one with the Father*, it is who is the same yesterday, to day and forever, even before all time and before *Eternal Nature*, and he is the Co-creation with the Father: He is the Word, Wisdome, Power, the Light, Life, Love, the Heart, Reighteousnes, Purity, Brigtnes, Excellency and Glory of the Father in the Father: for we must not conceive of him as a distinct Person from the Father, because that would destroy the High Unity and Simplicity of Divine Nature, which admits of no composition, or division: nor on the other side must we conceive the Son of God to be only a distinct denomination, for we see that in *the still Eternity*, there is a distinct representation of the Son, from that of the Father, and the Holy Ghost:

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For the Son is represented in the Image of an Heart, the Father of an Eye, and the Holy Spirit in the stream or emanation which issueth from both.

But you will say, is then this Christ the Son of God the Redeemer, Saviour, Justifier and *Reconciler of Mankind* ? I answer, that *to speak properly, the Son of God, as he exists out of and before Eternal Nature, is no a Redeemer, Saviour*, &c. and that *because* in this state he hath no relation to any Creature whatsoever ; and therefore as long as there was nothing for to be redeemed or saved, he could not properly be called a Redeemer or Saviour.

But you'l say this essentiall Christ, the Eternal Son of the Father, is *not the Christian's Christ*, in whom they trust for Redemption, Salvation and Glorification ?

1. I grant that *properly he is not*, first because the object of the Faith of Christians is a God-man ; a Christ clothed with Humanity, in whom two natures, pure Deity, and pure Humanity are hypostatically united, so that according to his Deity he is true God, and according to his Humanity pure man : whereas the Essentiall Christ is not made up of two Natures, but is whole Deity, Unity and Simplicity, being co-essential and co-equall with the Father, which he could not be, if the Humane Nature was joyned with him ; for then he could not be one Eternall Unity and Simplicity with the Father.

2. *The Christ of the Christians is born in time*, even in the fulness of time of the blessed Virgin *Mary* ; but the Essential Christ is Co-eternall with the Father, and exists from all Eternity with the Father, before all time.

3. *The Christ of the Christians is a personal Christ*, found and brought forth in flesh, in the figure of man ; being made like unto us in all things, sin only excepted : but the Essentiall Christ of the Father hath no human figure, or organical personality ; and consequently it

was impossible for him, as such, to shed his blood upon the Cross for the Redemption of sinners, which was the great work of the Christian Christ.

4. *The Christ of the Christians arose from the Dead* the third day and ascending on high, is sat down on the right hand of the Father, being made the Head and King over all Angels on mount Sion, and over all his Saints and members within the walls of the New *Jerusalem*: but the Essential Christ of God reigns and rules on the same Throne with the Father, in the Globe of Eternity over all Worlds and over the Person of Christ in his glorified Corporeity.

6. The *Christ of the Christians was before promised to be the seed of the Woman*, and the treader down of the Serpent, and it was with reference to this Christ that the Covenant was made with *Abraham*, that all Nations should be blessed in his seed, *Isack* being a type of him and his Birth, Life, Death, Resurrection, Ascention and Glorification, were shadowed out by the dark types and figures of the Ceremonial Law. Now we see that these things are not applicable to the Eternal Son of God, as he exists in the Eternal Unity of the Father, without any humane Nature.

Now *because I have been misrepresented by some as if I were a Socinian, and denyed the Deity of Christ, I think it not amiss to give this following declaration of my Faith concerning Christ*, viz. I *believe* him to be perfect God and perfect man; that he was born of the Virgin *Mary*, being made like unto us in all things, sin only excepted; that he dyed on the Cross at *Jerusalem*, and rose from the Dead the third day; that he ascended into Heaven, and is sat down at the right hand of the Father, being constituted head and king over all Angels and Saints. All *which points I cordially assent to, and do* from my very Soul *abhor those ranting principles, which deny that ever there was such a person as Jesus Christ*, who was born at *Bethlehem* of the Virgin *Mary*, and

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who acted all those Miracles the Scriptures of truth relate of him; *which deny his* death on the Cross at Jerusalem, his Resurrection, Ascention and personal Glorification: for they reject and deny the true Gospel-Christ, the personal Christ, to whom the Scriptures bear witness, even that *Christ*, who is the *Object of the Faith of Christians*, whereby they destroy the Christian faith, and make the Scripture an heap of allegorical confusions and untruths: *Which principles I am so far from owning, that* I here *once more declare* that I do *from my heart and soul* detest and *abhorr them*.

I come now in order to speak of God the *Holy Ghost*, who, as was said before, is the *out-flowing* power, proceeding from the Father and the Son. It may be distinguished from the Father's power, in that the Fathers power is the original, primary, fountain-power of the Trinity, without which no Trinity had ever been; whereas the power of the Holy Ghost *is the consummating* and finishing *Power* which makes the Blessed Trinity perfect and compleat. And it differs from the Son's power, forasmuch as that is *a power begotten* and generated out of the Divine Essence of the Father, but the *Power* of the Holy Ghost is *only a proceeding* out going power, not from the Father only, but from the Father and the Son: it proceeds from the Father *Originally*, as being the fountain-spring of it, and proceeds *Derivatively* through the Son, and for so much as distinguishable from Father and Son; though indeed it be Co-essential, Co-equal and Co-eternal with the Father and the Son; for the Holy Trinity are centred and rooted in the most perfect Unity.

In the *first* place, I say that the Holy Ghost is *Co-essential* with the Father and the Son, that is, of the same Nature and Essence, being all pure Deity, even as the Father and Son is.

Secondly, this proceeding power of the Holy Ghost is *Co-equal* with the Father and the Son, for even as the

power

power of the Father and the Son is dilated from the Center to the Circumference of the Abyssal Globe, so likewise is the out-going power of the Holy Ghost.

In the *third* place, the power of the Holy Ghost is *Coetenal* with the Father and the Son, for the Holy Trinity exist from all Eternity at once, and altogether; and as the Father never was without the Son, nor the Son without the Father, so likewise the Father and Son were never without the Holy Ghost proceeding from them.

In the *fourth* place, this *out-going power of the Holy Ghost* was manifested to be a bodily power, I do not mean that it appeared as an organical and visible body, capable of division into parts, but as *a body of power filling the whole circumference of the still Eternity.* Hence it is that this all filling power of the Holy Ghost is called the *Temple and Tabernacle-body* of the Holy Ghost, because as the Father dwelleth in the Son, and the Son in the Father, so both Father and Son dwell in this body of power of the Holy Ghost, as in a Temple or Tabernacle.

But you will object, that here I seem to contradict what I said before, *viz.* that the Abyssal Globe of the still Eternity was the body of Corporeity of the Holy Trinity, Father, Son and Holy Ghost, whereas here I make the all-filling Power of the Holy Ghost to be the Temple-body of the Deity.

To which I answer, that *I do not attribute two distinct bodies to the Deity*, for these are as a wheel within a wheel, and as an inward skin covered with an outward: in like manner the *outward cover* or body of the Trinity is the Abyssal Globe of the still Eternity, but the *inward* covering or Corporeity is the all-filling power of the Holy Ghost, and *both make up one Divine Corporeity*, which is the place and Temple of the Holy Trinity. And this is one of those wonders which are manifested

manifested in this Rock of wonder's *viz.* that the all-filling power of the Holy Ghost is the *innermost Temple* and Tabernacle-body wherein the Father, Son and Spirit have their mutuall Co-habitation.

The *Fifth* and *last* property of the out-flowing power of the Holy Ghost is this, it is *an Essentiall creating power*, insomuch as nothing can be effected or created without it. It is by *this acting power* of the Holy Ghost, that Eternal Nature and her forms were brought forth, it is this Power brought all things, all worlds into act, according to the will of the Father; so that *this Divine body of power*, is the united acting power of the whole Trinity. The Father operates from himself as being the beginning of power, through the heart of his Son, with and by the acting power of the Holy Ghost; the Son operates from the Father, in himself by the effecting power of the Holy Ghost, The Holy Ghost worketh from the Father, through the Son, with and by his own effecting power: Thus the Holy Trinity act harmoniously from through and by one another in this Ghostly body of power, which fills all in the still Eternity. *This body* of power is *a most Spiritual*, divine, refined Body, which *nothing can shut out, neither can any thing keep it in:* it is far more refined and subtle then any personal organical body whatsoever of Angels or men; and it is so *infinitely powerful*, that if it were in Hell, *Hell would not be able to keep it*, but it would raise it self thence to Glory, the omnipotency of the Holy Trinity being lodged in it.

Hitherto I have spoken of the Unity in Trinity, *viz.* how the Eternal Unity and simplicity manifests it self in Trinity; I shall now come to speak something briefly of the Trinity in Unity, and shew you how the blessed Trinity, as they proceed from Unity, so they return to it and are centred in it. St. *John* hint's both these mysteries to us, 1 John 5. 7. *There are three which bear record in Heaven, the Father, the Son and Holy Spirit, and*

and *these three are one*: as if he had said, these three Father Son and Spirit proceed from one Eternal Unity, and yet they are three distinguishable powers, so as one is not the other from Eternity to Eternity, and can never be confounded together.

For first they are distinguished by their names Father Son and Spirit, and this distinction of Names doth necessarily imply some distinction of Nature.

Secondly, they are distinguished according to order, the Father first, the Son next, the Holy Spirit last of all.

Thirdly by number, as one, two, three, and are therefore well called the Holy number three.

In the fourth place the Apostle distinguisheth them by their relative properties of Father, Son, and the outgoing Spirit of power.

Now after he hath spoke of their distinction, he tells us that notwithstanding all this, these three are one, that is, that they are all centred, and rooted in one undivided Unity and Simplicity, which is *the pure Essential Nature of the Deity*. And indeed if the Holy Trinity were not thus centred in the most perfect Unity, they would be three distinct Deities, which is contrary to the Christian faith and divine Revelation. No, *the Holy Trinity have but one Divine Nature, one Eye, one Heart, one Body of power between them, for to dwell in*. And thus much shall suffice to have spoken concerning the second wonder, which is to be seen in the still Eternity, *viz.* the Unity in Trinity, and the Trinity in Unity: though no words are able to express the Majesty and transparent Clarity of this Sight as it presents it self in the still Eternity, where the Trinity appears in the triumphant glorious Body of Power of the Holy Ghost. I now pass to the third Wonder.

The *Third Wonder* which was presented to my intellectual sight was *God's Wisdom*, concerning whom I shall speak under these three heads.

First I shall speak of the Birth and Nativity of the Wisdom of God.
Secondly of its Nature.
Thirdly and lastly of its office.

1. First then, as to the Birth and Nativity of Wisdome, we are are to know that it spring's and flows from God's Eternal Eye, as from its Eternal root and original, and here it is fixed as in its proper seat and center; for it is by this Wisdom, that all all the desire and motions of the Deity are most wisely Ordered, conducted and governed, for it proceeds from and is seated in the same Eye with his desiring mind, and willing will, these three are in one another and penetrate through one another, and make up but one inseparable, indivisible power. I say they *all three exist in the Eye as one power, yet distinguishable, and without the least disorder or confusion*; the first is the wisdom, then the mind, and next the will; for as the wisdom proceeds from the Eye, so the mind proceeds from the wisdom, and the will from the mind. And thus much for the birth and Nativity of Wisdome.

2. I come now in the next place to speak of the second head, *viz.* what the *Nature of the Wisdom is*: I say then, that the Divine Wisdom is a flowing, moving power, a moving motion immediately proceeding from God's Eternal Eye. God's Wisdom is a bright ray, or glance issuing from the Eye of Eternity: therefore she is termed the brightness or Clarity of the Godhead, and a pure breath or efflux from the Majesty of the Almighty. We can say nothing of her but that *She is the brightness and glance of the Eye of Eternity*;

who

who as she proceeds from the Eye, so she is moved by, and only by the same; for she is a meer passive bright shining virtue, that swiftly passeth through and pierceth all things, by reason of her high purity and subtilty, which can be compared to nothing better, than to a lustrous shining glance, being perfectly passive and moving only according to the motion of the Eye of the Father, which makes her more swift and piercing than any thing whatsoever.

But for a further illustration of the Nature of God's Wisdom, I shall a little enlarge my self upon these following Particulars, which are so many Essentiall properties of the said Wisdom.

I. In the first place this *Wisdom is Co-essential with the Holy Trinity*: Because as hath been said it proceeds from the Trinity, as an outgoing ray, glance or brightness; now nothing doth immediately proceed from God, but *what is of the same nature and Essence with him*, and consequently what can this *bright shining glance* from the Eye of the Majesty be else, but pure Deity, as proceeding from, and fixed in the Eye of Eternity.

II. The second Essential property of this *Divine Wisdom*, is this, that she *is Co-eternal* with the ever-blessed Trinity. *God was never without his wisdom, nor the Eye of Eternity without this glance and bright ray which proceedeth from it*; for else God could not have been an All-wise and All-knowing God. Therefore *according to order of time the Divine wisdom, is Co-eternal with the Holy Trinity*, though in order of Nature and dignity, the Holy Trinity are before *Wisdom*, which is *nothing else but a passive efflux from the ever-blessed Trinity*. Wherefore you are *not* to imagine that the wisdom of God, as she is Co-essential and Co-eternal, *is also Co-equal* with the holy Trinity, *because* as was said before,

she is perfectly passive, and moves not her self, but as the Eye is moved, whereas the Blessed Trinity is all Act, all acting power; *she is indeed said to be a Co-operator with the Trinity*, but *yet so as that she moves not, except she be moved*, nor acts except she be acted: *thus far indeed* she may be said in some sense to be *Co-equal* with the Trinity, *forasmuch as she fills with her glance and brightness the whole still Eternity*; but this cannot amount to a proper co-equality, because she is wholly passive, and depending of the Trinity. Besides *she is clearly distinguishable from the Eye*, and *the Spirit of the Eye*, as being only a brightness, Glance or ray proceeding from it, and is consequently inferior, and subordinate to the Blessed Trinity.

III. The third and last Essentiall property of the *Divine Wisdom*, is her *Virgin Purity*, which *consists in this, that she is free from all desire, will and motion of her own.* She desire's and wills nothing, but as the Eternal mind, and will, desires and wills in her; she moves not, but as she is moved, and acts not, but as *she* is *acted* by the *Spirit of Eternity*; for she is nothing but a bright passive glance from the Eye of Eternity. She is *an Eternal stillness in her self.* She is not the Majesty it self, nor the Eye, but *she is only the beauty, glory, brightness, lustre and glance of the Majesty in the Eye, and that such a transparent clarity and brightness as is without all spot or blemish.* And in a word, She is nothing but perfect, absolute purity, she is a thousand times brighter, and purer than the Sun, and fairer than the Moon, and indeed nothing can be compared to the Excellence of that her Virgin-purity.

But *her pure virginity doth* not only *consist* in this, that she is free from all manner of spot, blemish or mixture, but *especially in this*, that *her bright glance is from all Eternity fixed upon the flaming heart of God's love, which is the Center of the Holy Trinity.* This *flaming*

heart

heart of Love is the sole Object to which her regard is fixed continually: she receives nothing into her self but this divine Love, from the heart of God. She espouseth her self to nothing, inclineth her self to nothing, but only to this essential Love, the Word of God, fixed in the Heart of the Deity. Thus *the Holy Trinity have their delight with wisdom, and again the whole joy and delight of wisdom is the flaming Love of the blessed Trinity.* She is exalted above all things, because of her beauty and immaculate purity; she is the highest purity; *she is purity and virginity in the abstract. She cannot be touched by sin, evil or self,* because she cannot mix with, nor incline to any thing, but only the essential Love of God. *She is free from all essences whatsoever, being nothing else but the unspotted mirrour of the glory and excellency of God:* and thus we have declared to you what that pure Virginity is, which is one of the essential properties of God's wisdom.

3. I now proceed to the third and last head, *viz. What the office of Wisdom is in the still Eternity.* I find that Wisdom dischargeth these two offices, *viz.*

1. She is a revealer of the Mysteries, and hidden wonders of the Deity.

2. She is an enlightner of the still Eternity.

First, As for the first of these, Scripture and Revelation assure us, That *Wisdom is the revealer and manifester of the unsearchable secrets of God:* she is the golden Key of the Eternal Eye, by which all the wonders of the Trinity are unlocked. As *the office of the Holy Ghost is to effect and create all things,* so the office of *Wisdom* is to manifest and reveal all things. *She never brings forth any thing, and upon that account also, is called a pure Virgin,* but only discovers and manifests whatsoever the Holy Trinity, by their effecting-creating-power, are pleas'd to bring forth. This *Wisdom is the companion of the Eye of Eternity,* by her out

going glance, revealing the wonders contained in it: She is as an *Handmaid* waiting upon the Holy Trinity, to declare, publish and make known their counsels, secrets and wonders.

Secondly, The other office of Wisdom is to give Light to the deep Abyss of the still Eternity. *It is Wisdom's bright glance which is the day and light of this most holy mansion*, not a created Light, but *a pure divine Light, in that since as God is called a Light in whom is no darkness at all*, and no otherwise.

But you will object, That *the Holy Scriptures and Divine Philosophers seem to give a different account concerning Wisdom than I have here given?*

To which I answer, That I easily grant that the Scriptures of Truth, and holy enlightned Men, have spoken concerning Wisdom after another manner, than here I have done; and the reason of it is plain, for *they speak of Wisdom after the production of Eternal Nature, as Wisdom is introduced into the seven forms of Eternal Nature*: whereas *I speak of Wisdom's existence with the Holy Trinity, in the still Eternity, before an Eternal Nature was brought forth.*

The *fourth Wonder* (which my Spirit was made to take notice of) *in the still Eternity was the Seven Spirits of God which stand before the Throne of the Holy Trinity.* Saint *John* doth oft make mention of them in the *Revelation*, but he speaks of them there, as they were seen by him on mount *Zion*, in the *New Jerusalem*, after their being introduced into the working properties of pure Nature; whereas *I treat of them here, as they were seen in the still Eternity, before the existence of pure Nature, out of which the* New Jerusalem *is created, and brought forth by the Holy Trinity.* And accordingly we are to *distinguish* between these seven Spirits here mentioned, and those seven generating fountain-Spirits, out of which pure Nature and her Elements

Elements were generated, according to the highly enlightned *Behme*, for *those are the working powers of Eternal Nature*; whereas *these are in the still Eternity, which was before Eternal Nature, co-existing with the Holy Trinity, and Divine Wisdom in the still Eternity.*

What I have further to declare concerning *these seven Spirits*, I shall refer to these following particulars.

First, I shall speak of their Number; in the second place, of their Birth and Originality; thirdly, of their Nature; fourthly, of their Office; and fifthly and lastly, of their place in the still Eternity.

1. For the first, *viz. their Number*, which is *Seven*; for so they were named to me, the Seven Spirits of God. They do indeed subsist one in another, and through another, and *appear but as one power, yet they are seven in number*; even seven distinguishable powers flowing from, and rooted in the Unity of the Trinity. They were not distinguished to me by their several Names, but only by their Number: *though*, I know, *that as they are in Eternal Nature, they enjoy their several distinct Names*; but it is not time now to speak of them, because here we consider them as existing in the still Eternity, out of, and before Eternal Nature.

2. As to *their Birth and Originality*, they spring and proceed from the Temple-body of the Holy Ghost, as well as they have their subsistence in the same: for as *Wisdom* is a beam or glance proceeding from the Father's Eye, and subsisting in the same; so *these seven Spirits*, or *seven lustrous Powers* proceed from the Divine Body of the Spirit, as from their source and original, and subsist in the same, as in their true ground.

3. The third particular I am to speak to, is the *Nature of these seven Spirits*, which I shall endeavour to declare to you in these following Propositions.

1. The first is this, The *seven Spirits of God* are many various outgoing Powers, immediately proceeding from the Body of the Holy Ghost; they are the true fruits of the Spirit, *they are as so many derived streams, from the head and fountain-stream, the Holy Ghost.* They are *a variation of that one all-effecting power of the Holy Spirit.* For as the supreme Unity varieth it self into a Trinity, so the all-effecting power of the Trinity varieth it self into a *Septenary*, or seven Spirits.

2. In the second place, these *seven Spirits* are *co-essential Powers* with the Holy Ghost, and consequently with the whole Trinity; for they immediately proceed from the Essence of the Holy Ghost, they are essence out of his essence, and therefore must needs be co-essential with him.

3. Thirdly, the *seven Spirits* of God are *co-eternal* with the Holy Spirit, for they exist together with the Holy Trinity, which was never without these Spirits proceeding from them, and consequently these seven Spirits must needs be co-eternal with the Blessed Trinity. But here *we must not think that their being co-essential and co-eternal with the Holy Trinity, doth make them co-equal with them:* no, the Spirit of Eternity doth not bring forth Spirits equal to himself; but such as are subordinate and dependant, *otherwise he would make other Gods besides himself, which cannot be supposed.* Besides their subordination and inferiority in this appears, that *they are not shut up in the Unity of the Trinity,* but appear distinctly from the Holy and ever blessed Trinity, as shall be more particularly declared hereafter.

4. The fourth and last particular is, *What are the offices and functions of these seven Spirits?* Which I find to be these following.

1. In the first place, their office and function is *to wait upon the Majesty of the Trinity, in the still Eternity,*

in the Holiest of all. They are waiters and attenders on the Majesty of the Father, Son and Holy Spirit, in the Presence-Chamber of the still Eternity; where these glorious waiters make a great part of the pomp, stateliness and magnificence of the most Holy Place, and Presence-Chamber of the Holy and ever blessed Trinity.

2. *Another* office and function of these seven Spirits, is *to execute and perform the will of the Holy Trinity:* whatsoever the blessed Trinity will have done, these can, and do effect in a moment: there is nothing too hard, or difficult for them: so that these are the high Princes and officers of the supreme Majesty, always attending in the most Holy Place, the Presence-Chamber of the Deity, to effect and execute the will and pleasure of the blessed Trinity. *These are those miraculous powers continually assisting before the supreme Majesty, who have manifested and effected their mighty works of wonder in all ages,* for which end also the Deity hath introduced them into the working forms of Eternal Nature.

3. In the third place, the office of these seven Spirits, is *to be the high Princely Councelors of the Divine Majesty:* all the secrets of the Holy Trinity are revealed to them, all their purpose and will is made known to them, for the Holy Trinity doth nothing without them: for they perform and execute all the will and purpose of the Deity.

4. In the fourth and last place, their function is this, *they are the high Favourites, Friends and Companions of the supreme Majesty;* for they are not only always in his presence in the most Holy Place, but they are admitted to his most secret, bosom-councels, they are *exalted to a degree next to the Holy Trinity,* which argues the high favour the supreme Majesty hath for them.

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5. Having thus declared to you the office and functions of these seven Spirits, I come now to speak of the fifth and last Particular which I was to open concerning them, *viz. the place they have in the still Eternity:* concerning which we are to know, that they are placed *next to the supreme Majesty of the Holy Trinity*, and therefore *are said always to stand before the glorious Majesty of God in the most Holy Place*, not in the outward or inward Court, but in the Holiest of all, *which is the presence Chamber of the Deity*, where the highest Pomp, Glory and Magnificence of God is displayed. Here they behold the supreme Majesty, Face to Face, and Eye to Eye; that is, *most clearly* without any veil or similitude whatsoever.

I shall now briefly shew you what *these Spirits are not:* they are *no personal Spirits*, as the Angels are, who appear in organical bodies: they are pure simplified Spirits, without composition, they resemble the supreme Unity and Simplicity of the Deity, from which they do immediately proceed. Neither can it be otherwise, *for that in the still Eternity nothing but what is pure Spirit and Power is to be found.* It is true St. *John* in the *Revelation* represents them as burning Lamps, but he *speaks of them there, not as they exist in the still Eternity*; but as they appear in the properties of pure Nature, where they are tinctured with the fire and light in Harmony.

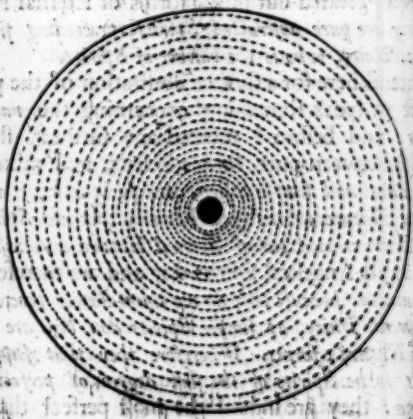
I now come to speak of the fifth and last *Wonder*, which was seen in this Rock of Wonder, the still Eternity, *viz.* the *Inhabitants of this most Holy Place. You must not think that the Deity is solitary or unattended, except only by those seven Spirits before mentioned, for there are an innumerable number of pure simplified Spirits*, that stand ready in all humble resigned obedience, to execute the will, and perform the good pleasure of the Father of Spirits. *As to their number they are ten thousand*

sand times ten thousand, and thousands of thousands, *indeed are innumerable as to us.* And as I told you, ey are all pure simplified Spirits, *not like the Angels,* ho were created out of the forms of Eternal Nature, *they are pure abstracted Spirits, proceeding from the preme Unity, who is the Father of Spirits.*

I intend here for a further illustration of the present bject to speak something concerning the *nature of pirits:* and before I proceed any further, shall *dinguish* between pure, simple Spirits, and mixed Spi-its. *Pure and simple Spirits are such as exist without ternal Nature in the still Eternity: mixed Spirits are ch as are created out of Eternal Nature, and exist in the me,* as all Angelical Spirits do, and are therefore said be *mixed, because they do not immediately proceed from e supreme Unity, as simple Spirits do: but are created t of Nature's forms. Wherefore they that suppose the ngels to be Spirits of the first degree of perfection are staken:* they are indeed the most perfect that were eated out of the principle of Eternal Nature; but *ey do not reach the perfection of those simple Spirits, who oceed from the Unity, and cohabit with the Unity in the ill Eternity.* If you ask of me *a description of these mple Spirits?* I say, That *they are most simple essences d powers, free from all manner of mixture, or duality, without any Angelical or other figure, and are Eternal Unities, proceeding from the Supreme Unity it self.*

I shall here subjoyn *a Figure,* wherein by way of likeness you may conceive in what manner these simplified Spirits, the Inhabitants of the still Eternity, were represented to the Eye of my Spirit.

THIS



THIS *Figure* represents the still Eternity, or most Holy Place; the *black spot in the midst or center* of this *Circle*, *figureth* the Central Eye of Eternity; and the *black points*, with which the whole circumference is filled, denote those pure simplified Spirits, which are the Inhabitants of the still Eternity, or the most Holy Place: *From which representation of them, we may learn,*

First, That they are Numberless.

Secondly, That they compass the Deity, and fill the whole Round of the still Eternity, ready to execute the commands of the High Majesty.

In the third place, The Figure shews us, that they are distinct one from another, like the Stars in the Firmament.

Fourthly,

Fourthly, They are all alike unto and co-equal with another, they are all of the same Essence, and all them equally Eternal, all of them equal in Function, Charge and Dignity, all being obedient Children and Servants of the Deity: they are all alike in their external form and figure, appearing all like *bright Points, Sparks, or Eyes.*

In the fifth and last place, The Figure shews us, that they *all* resemble and are *like the central Eye of the Deity, from which they do not differ but as a less from a greater:* for as the *Spirit of Eternity* represents himself by the sight or black of an Eye; so *these simplified Spirits*, the Inhabitants of the still Eternity, appear like so many bright Points, Sparks or Eyes, *all multiplied and derived from the Eye of Eternity*: So that *these Spirits are true resemblances of the Spirit of Eternity*, being of the same nature, only with the abovesaid difference of greater and lesser, and of original and copy, *for they are Lights from Light, and nothing else but the Eye of Eternity multiplying it self through the unmeasurable extent of the still Eternity.*

Having thus opened the figure, I proceed now to give you *a definition* of simplified, pure Spirits, and it is this,

Simplified Spirits are Spirits generated by * *God, immediately out of himself, in the likeness and similitude of himself, and for himself.*

* That is by the whole Trinity, not as the Son is generated by the Father.

This definition is made up of a genus and difference, the genus or general comprehensive notion, is *Spirits* which is common to these simplified Spirits with all others; the *difference*, or that whereby these pure Spirits are distinguished from all others, is laid down *in the causes, viz.* the efficient, material, formal and final causes of simplified Spirits.

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We shall begin with the first of these, *viz.* the efficient Cause, which is expressed in these words the Definition, *generated by God* which intimates us, that God is the efficient Cause, and sole generator of those pure Spirits, which are the Inhabitants of the still Eternity. I have told you before, that *these Spirits are simple, pure Powers*, and no wonder, since here you see that *they are the off-spring of the Deity, who is all pure Power:* they partake of his Nature, and Essence, *as Children partake of the Nature and Essence of their Parents, and therefore it is that God is called the Father of Spirits, in reference to these pure simplified Spirits who resemble him in the Unity, Simplicity and Purity of his Divine Nature.* But you will say, *How and after what manner were these pure Spirits generated by God?* This I confess is a great Mystery, yet for the satisfaction of the inquiring mind, we shall speak something of it. We are to know that *these* simplified Spirits *did* from all Eternity *exist ideally* in the Eye of Eternity, and the *said Ideas* were actually and essentially manifested by production, *before all Worlds: The manner of their generation we may thus conceive of, their Ideas* being conceived in the Divine mind, rais'd a desire for their manifestation, and this desire awakned the omnipotent will of God to their actual production: for in the will of God stands the Omnipotence, which effecteth all things: This all-effecting power, is the power of the Holy Ghost; who is the producer, and actual manifester of whatsoever lie's hid in the Eye of the Father *Ideally*; *Neither could the Spirit of Power ever have brought forth these pure Spirits, had not their Ideas pre-existed in the Eye of the Father*, as their first ground and original pattern, according to which they were brought forth actually by the Holy Ghost.

I next proceed to speak of the *material Cause* of these simple Spirits, the Inhabitants of the still Eternity which

which is expreſſed in theſe words of the definition, *immediately generated out of himſelf.*

Though *theſe pure Spirits* be immaterial, that is, free from all groſs materiality and corporeity, yet are they *not without a material cauſe*, from whence they derive their ſubſtance and Eſſence; ſo that *materiality in this caſe is taken for eſſentiality.* Now this *material cauſe* is expreſſed to be *God himſelf*, for there was nothing in the ſtill Eternity but the bleſſed Trinity and the ſeven Spirits immediately proceeding from them; therefore they muſt needs be *generated* out of God himſelf, for there was no other ſubject matter, no Eternal Nature, out of which they might be taken. The Word *immediately* is added in the *Definition* to *diſtinguiſh theſe pure ſimplified Spirits from the Angels* who were brought forth out of Eternal Nature, as their *material cauſe*, and not immediately out of the Divine Eſſence, as theſe are. Now *this Divine Nature*, out of which theſe Spirits are generated, is no other than *the Heart of God*, which, as I told you, is the Central Heart of the Deity; and this Heart of God is the *Eternal flaming Heart of God's Love*, it is *Love it ſelf*, and the *fulneſs and perfection of Love*, and accordingly St. *John* gives us this account of God, that *He is Love, and that he that dwells in Love, dwells in God, and God in him.* Though this Scripture has relation to man litterally; yet we may here apply it *for illuſtration* that God is Love, which Love is the Generator of theſe ſimplified Spirits. And it is *out of this Love's Eternal Subſtantiality*, that *the numberleſs number of the Inhabitants of the ſtill Eternity were actually manifeſted, for the Glory of the ſupreme Majeſty.*

Now becauſe I have told you, that Love's Eternal Eſſentiality is that, out of which all pure ſimplified Spirits were brought forth; I think it not amiſs to open to you the *nature and properties of this Divine Love*; to the end you may have a clearer underſtanding

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ing concerning the *Nature, and qualifications of those pure Spirits, which did proceed from it:* for by opening unto you the Nature of this Divine Love, which is the *Cause*, I must needs at the same time lead you to the knowledge of these Spirits, which are the *effect* or product of it.

1. In the *first place*, then I find the Nature of Divine Love to be a perfect Unity and Simplicity. There is nothing more one, undivided, simple, pure, unmixed and uncompounded than Love. *You will say how do I prove this? Very well:* for this Love is God himself, now it is well known that there is nothing more essential to God, than Unity and Simplicity, nothing more contrary to the Divine Nature than duality, division or composition. Besides it is this Love, which gives Unity and Harmony to all things. There is no Unity in Heaven nor on Earth, but what derives from Love, and must acknowledge him the Author; and do you think Love can want that Unity, which it gives to all others? No certainly, rather conclude, that that which makes all things one, which harmonizeth and agrees the most different and discordant Natures, must needs be Unity it self.

2. In the *second place*, I find Love to be a most perfect and absolute Liberty. Nothing can move Love, but Love; nothing touch Love, but Love; nor nothing constrain Love, but Love. It is free from all things, it self only gives Laws to it self, and those Laws, are the Laws of liberty; for nothing acts more freely than Love, because it always acts from it self, and is moved by it self; by which prerogatives Love shews himself allyed to the Divine Nature, yea to be God himself.

3. *Thirdly*, Love is all strength and power. Make a diligent search through Heaven and Earth, and you'l find nothing so powerful as Love. What is stronger than Hell and Death? Yet Love is the triumphant conqueror

conqueror of both. What more formidable than the wrath of God? Yet Love overcomes it, and dissolves and changeth it into it self. In a word, nothing can withstand the prevailing strength of Love: it is the very munition of Rocks, and the strength of Mount Sion, which can never be moved.

4. In the *fourth place*, Love is of a transmuting and transforming Nature. The great effect of Love is to turn all things into its own Nature, which is all goodness, sweetness and perfection. This is that Divine Power which turns Water into Wine, Sorrow and selfish Anguish into exulting and triumphing Joy; Loss into Blessings; where it meets with a barren earthy Desart, it transmutes it into a Paradise of delights; yea it changeth evil to good, and all imperfection into perfection. It restores that which is fallen, and degenerated, to its primary beauty, excellence, and perfection. It is the Divine Stone, the White Stone with a Name written on it, which none knows, but he that hath it. In a word, it is the Divine Nature, it is God himself, whose essential property it is to assimilate all things with himself; or (if you will have it in the Scripture phrase) *to reconcile all things to himself, whether they be in Heaven or in Earth*; and all by means of this Divine Elixir, whose transforming power and efficacy nothing can withstand.

5. In the *fifth and last place*, Love is of a fruitful, prolifick, multiplying, diffusive and communicating Nature. It is Love makes all other things to be fruitful and multiply, and to be diffusive and communicative of themselves; therefore Love which gives to others this property, must needs possess it by way of eminency it self. Upon this account it is, that Love saith, *Shall I cause others to bring forth, and shall I not bring forth my self?* I shall speak no more of this property of Love now, because I shall have occasion to mention it again in the next paragraph.

It was *out of this fruitful womb of Eternal Love, the acting power of the Holy Ghost, in Union with* [illegible] *down, brought forth these simplified Spirits, as out of the first matter*; and consequently all these Spirits must needs be co-essential, as being all brought forth out of the *Essence of Love, which is the common matter to them all*; neither are they only *co-essential with one another* but also in some sort *co-essential with the Deity*, being immediately produced out of the Divine Love-essence; *yet with this difference*, that *the Divine Love-essence is the Cause, and the Spirit are Effects*, and so are subordinate and inferior to him who is the Father of Spirits. The *Love-essence* (as you have heard before) is the Centre and Heart of the Holy Trinity, and is consequently the *first of all Essences*; as being before Eternal Nature and all things else, and *will be the last* and reign and triumph over all to Eternity.

But here it may be objected, That *it doth not seem consistent with the Unity and Simplicity of Eternal Love-essence, to be the producer of so many distinct Spirits, because Unity and Multiplicity are opposite to one another?*

To which I answer, That if these Spirits be conceived to be taken out of the Love-essence, as so many divided parts, or parcels torn or separated from the whole; this cannot consist with the Unity of Love: *but it is not so, for it is the fruitful womb of the Love-essence, which hath brought forth all these innumerable Spirits, without the least division or separation of its own simplified Essence.* But *as we see here in this World that one seed* (by reason of the blessing of the Love-essence hid in it) *brings forth, and varies it self into many*, not by dividing it self into so many parts, but by a *Magical Multiplication*: even so must we conceive that this Eternal *Love-essence* did Magically Multiply it self into this innumerable number of Spirits, without making the least rent or division in its own most

unite

united and simple Essence. *These Spirits are first in the Eye of the Father, as so many Ideas, which Ideas afterwards are fruitful seeds in the womb of Love, and are brought to actual manifestation by the all-effecting power of the Holy Ghost, with the assistance of wisdom.* So that hence we see that these Spirits, which were only Ideas in the Eye of the Father, receive their essentiality and become fruitful seeds in the Love-essence, which is the womb that cherisheth them. *Wherefore it does not appear impossible or unintelligible,* that the Unity of Love's Essence, should multiply and vary it self into an innumerable off-spring; *becaus* we see both the Light and Fire of this outward Creation to multiply themselves without any division or loss of parts: *How many sparks do proceed from one fire?* And *how many candles may be lighted by one?* But *how much more than,* must we suppose, *that the Heart of God, the Eternal Love-essence, is able to multiply it self;* since all the multiplying virtue, which is found in things here below, are only the effects of the all-fruitfulness of Love, which is communicated unto, and diffused through all Creatures, causing them to multiply, and bring forth according to their several kinds. So that it appears, That *this Love-essence is the Mother of all Essences, but more immediately and peculiarly of these simplified Spirits,* which are the Inhabitants of the still Eternity, as being her own immediate off-spring, without the intervention of Eternal Nature: *wherefore they also partake of the Nature and Essence of Love,* being all meek and pleasant Essences, beautified with all the graces, powers and perfections of Love, and exempt from all contrariety whatsoever.

I come now to speak of the *formal Cause of the Inhabitants of the still Eternity,* which in the definition is laid down in these words, *in the Image and likeness of himself:* intimating to us that which makes these simplified Spirits to be what they are is the *Image and*

likeness of the Holy Trinity; which is their internal essential Form.

I now proceed to a more particular explication of the *formal Cause of these pure Spirits*; and *to this end shall give you an account of what was declared, to the Spirit of my mind, concerning them in the still Eternity.*

First, I was expressly charged to observe diligently what difference I could find between the Holy Trinity and these Spirits; and *upon observation*, I could find no other difference, but that of greater and lesser; whereupon it was *further expressly told me*; that these Spirits, were Spirits generated out of, and to the Image and likeness of the Spirit of Eternity. *And again*, That they were lesser Wonders, proceeding from the great Wonder, as we may say, lesser Deities generated by the Universal Deity of Love: and *what can more significantly express the formality of these Spirits, than the words which were revealed to my Spirit in the most holy Place?* Insomuch as it seems superfluous to add anything further: but yet if any should desire further to be instructed, what this Image of God is, which is the Essential form of pure Spirits, I say, *This Image contains the whole Nature, Essence, and all the perfections of the Deity; yet with the distinction of greater and lesser, original and derivative, independent and dependent*: For example, Do you find God to be a perfect Unity? So are these Spirits an Unity in themselve. Is God Love? So are these: Is God Wise, Good, Powerful? So are these. *And the same may be said of all the excellencies and perfections of the Divine Nature, in the perfect Image and likeness of which they were brought forth, by the acting power of the Holy Ghost.*

I come now in the last place to speak of the *final Cause*, express'd in these words, *For himself*, that is to say, these simplified Spirits were brought forth for the *Manifestation of the Deity*: for had the Divine Nature always continued shut up in it self, in the still Eternity,

Eternity, without bringing forth it self, without it self, it would never have been known to any, but it self: wherefore for the manifestation of the Triune Deity were these simplified Spirits brought forth to be the Inhabitants of the still Eternity.

1. *But more especially these simplified Spirits were brought forth for the manifestation of the attributes, virtues and excellencies of the Divine Essence, in the still Eternity, viz.* His Eternity, Infinity, All-sufficiency, Immensity, as also his Unity, Simplicity, Liberty, Goodness, Perfection and Happiness. For though all these were well known to themselves, yet they were not manifested to others, till these simplified Spirits were brought forth.

2. *Again they were brought forth for the manifestation of the Divine Soveraignty, Majesty and Dominion, in the still Eternity:* which could not be known or manifested till there were Spirits which might be the Subjects of this Dominion and Soveraignty.

3. In the next place, *one of the ends of the production of these Spirits was, that the mystery of the Divine Being, and subsistence might be known to others besides it self, in the still Eternity.* Therefore were these Spirits produced which are all Eye, and every way capacitated eternally to dwell upon the blisful contemplation of the Triune Deity.

4. *Another end why these Spirits were brought forth, was to manifest the generating and multiplying fruitfulness of the Deity, in his abstracted Nature in the still Eternity, without Eternal Nature's principle. There being nothing more essential to the Divine Nature than to multiply, diffuse and communicate it self, which essential property had never been known in the still Eternity, without this production of simplified Spirits.*

5. *Again, a main end, why these pure Spirits were brought forth, was for the manifestation of God's Glory, which consists in the triumphing exulting Nature of Love,*

in the ſtill Eternity. Now that this pleaſant and all glorious Love-eſſence might be revealed *in the ſtill Eternity* to others beſides the Trinity; therefore were theſe pure Spirits brought forth, that they taſting, ſeeing and enjoying this glorious, pleaſant and bleſſed Love-eſſence, might celebrate the praiſe and glory of the Triune Deity to all Eternity.

6. *Laſtly*, Theſe *pure Spirits were brought forth for the manifeſtation of the hidden will and good pleaſure of the Trinity.* The Divine Will from Eternity was to bring forth Spirits *in the ſtill Eternity, to be the Inhabitants of it*; which might know him and enjoy him, and in ſo doing, be Eternally happy: Which Will of God could not be manifeſt till ſuch Spirits were actually produced, who were capable of knowing and enjoying him; and ſuch were theſe ſimplified pure Spirits; and therefore were they brought forth by the Holy and ever bleſſed Trinity.

The Divine Wiſdom very well knew, that nothing leſs than Spirits of the higheſt degree of purity, and ſimplicity could be capable of receiving the manifeſtation of the Trinity in the ſtill Eternity, *that is*, in their pure, ſimple, abſtracted and ſolitary being. *Therefore were theſe Spirits brought forth in the perfect Image of the Deity, as he ſubſiſts, all pure Spirit, and Unity*, without and before Eternal Nature; that they might be veſſels capable of receiving the Divine fulneſs, for which they were brought forth.

Having now finiſhed the manifeſtation of the *Nature of theſe ſimplified Spirits from their Cauſes*, I ſhall next come to give you a brief *account of ſome of their eſſential qualifications, properties, and adjuncts*; the explication of which may afford a fuller and clearer underſtanding of their *Nature*.

1. *In the firſt place then*, I ſay, That *theſe Inhabitants of the ſtill Eternity are moſt highly ſimplified Spirits*; which ſimplicity of theirs conſiſts in this, that they did

did immediately proceed from the most simple and abstracted Essence of the Deity; and were not brought forth out of Eternal Nature's Principle as all other Creatures were, which therefore want much of the simplicity and unity of these pure Spirits. *And again*, these Spirits are justly said to be simplified Spirits, in that they have no Souls, or any personal organical corporeity; but are *meer, pure Spirits*, that is, *nothing but Spirit, all Spirit*. Yet I do not deny but these Spirits *have a Body which is common to them all; which Body is the Temple Body of the Holy Ghost*: which fills that whole circumference of that most Holy Place, in which Body they do all dwell; yet reserving their numerical distinction.

2. These *Inhabitants are Intellectual Spirits, that is*, they were endued with understanding and will; for otherwise they could not have resembled the Father of Spirits, neither could they have been capable of knowing, loving and obeying him, and consequently would have been unmeet for the company of the Holy Trinity, in the still Eternity.

3. These *Spirits are endued with the Spiritual senses*, of seeing, hearing, smelling, tasting and feeling, whereby they are inabled to discern the object of the still Eternity. They behold the Trinity face to face, they hearken to his still and awful voice, they are refreshed by perceiving the ravishing odors which continually perfume the most Holy Place, they taste and feed upon the outflowing sweetness of the Deity; and they feel nothing but the Eternal goodness of him, who with his fulness fills the still Eternity.

4. In the fourth place, These *Spirits are endued with a Spiritual kind of materiality from the Love-Essence in the Heart of God*. But because I have fully spoken of this in the material Cause, I thither refer you.

5. In the fifth place, These *Spirits are all of them Coeternal, I mean in relation to themselves*, not to the Holy

Trinity who were before them, in order of Nature as the Cause is before the effect, and the Generans before that which is generated; though we cannot deny but that *in some sense* these Spirits may be said to be *Co-eternal with the Trinity*, becaus we cannot say that the blessed Trinity ever were without the company of these Spirits in the still Eternity. But in this place, when, I say, that these Spirits are *Co-eternal*, my *meaning is*, that they were all brought forth at once in the still Eternity, *without any priority or succession of time*, which is not to be found in the most Holy Place.

6. In the sixth place, These *Spirits are all of them co-equal with one another, I say, with one another; as with the Holy Trinity:* for though these simplified Spirits may in *some sense* be said to be Co-essential and Co-eternal with the Blessed Trinity; yet can they not be said to be *co-equal* with them. They were indeed the *off-spring of the Divine Essence* of multiplying and propagating *Love*, proceeding from the Heart of the Trinity, and *so may be said* to be co-essential with the Deity, *as immediately proceeding* from the Divine Essence of Love; *and* they were *brought forth in the still Eternity, where time is not to be found*, and so may be said to be Co-eternal with the Blessed Trinity; who were never without the company of these pure Spirits in the still Eternity: *yet notwithstanding all this*, they were *never admitted to a co-equality with the Deity, because* it is contrary to the Nature and right of the Deity, to bring forth Sons which should be equal with them in the Soveraignty, Kingdom and Dominion; *for so* the Holy Trinity must have brought forth many absolute, independent Deities like themselves, *which cannot be admitted.* It remains then that *this co-equality*, which we attribute to these Spirits, *is only to be understood with respect to themselves, viz.* that they are all alike, without having any preheminence the one before the other.

As

1. *At first*, in *their birth and original*: they all have but *one Father*, the Father of Spirits, and but *one Mother*, as proceeding all from the womb of Eternal Love: They are *all Children*, and Brethren *alike*: They are *all equal* in Dignity and Glory. Here is no *Election or Reprobation takes place amongst these Spirits, as being all of them the Sons of God's Eternal Love.* They are *all* of them *Co-heirs alike* of all their Father's Goods, even of all the Riches and Glory of the full Eternity: *they enjoy* the Beatifical Vision, and Union and Communion with the blessed Trinity *alike*. *All* the wonders of Eternity are their's *in Community*, and are *all alike sharers* in the Powers, Raptures and Joys of the most Holy Place. They are *all members* of the same *Body, viz.* the *Divine Love-essence*. They are all *Citizens* of the same City. All *Subjects* and obedient *Servants* of the same Soverain Majesty. They are all *equal* in the Divine perfections, and heavenly gifts and graces: they are *all* of them *most* Lovely, Holy, Pure and Righteous. They are *equally* meek, humble, obedient, resigned, &c. *so* that they may very well be said to be *co-equal with one another.*

7. In the seventh place, *These Spirits are all fixed Spirits, that is*, they are unchangeable and unalterable, and by the power of the Holy Ghost filling them throughout, become fixed and *unmoveable pillars in the most Holy Place.* The *reason* of this their unchangeable fixation *is, that the Holy Ghost is the Life of their Life, the Spirit of their Spirits, and the moving Power in all their motions.* They desire not, think not, will not, speak not, move not; but the Holy Spirit desire's, think's, will's, speaks and moves in and through them. *Not that they want these faculties and powers*, but *because* the Holy Ghost alone is the acting and moving power in and through all their faculties; themselves being *purely and meerly passive.* And therefore *it is impossible that any of these Spirits should fall, because*

they

they stand all fixed in and by the unchangeable power of the Holy Spirit, owning no will, but that of the Blessed Trinity; *so that there is no way for sin or self to enter in and take possession of these Inhabitants of the still Eternity, forasmuch* as the Holy Ghost, who performs all the good will of the Trinity, is become their acting and moving power.

8. In the next place, These *simplified Spirits as to their Number are innumerable* as to us, *though not to the Holy Trinity, to whom their number is exactly known, and who calls them all by their Names.* This innumerable number of Spirits, proceeded (as I told you before) from the overflowing stream of Love's Eternal Essence; for when the Father and Spirit moved in the Heart-essence of Love, then the Heart of the Son Deity opened it self; and then the Love-essence shot up in the Heart, did flow forth as a stream from the Heart-center; out of which essentially the Holy Ghost, in Conjunction with Wisdom, formed the numberless number of simplified Spirits. And this *infinite fulness of the Divine Love might have sufficed to the production of many more of these Spirits, than were brought forth*; therefore *the out-flowings* of this ocean Sea, *what shall I say*, of Eternal Love, *were bounded by God's Will and Wisdom, who brings forth all things in Number, Weight and Measure*; and so were these Spirits also produced according to the will and good pleasure of the Holy Trinity.

9. In the ninth place, We may consider the *place or Ubi of these Spirits, which is no other than the most Holy Place, the still Eternity; the Heaven of Heavens, differing from the Angelical and all other Heavens*, in that they were brought forth out of Eternal Nature, but this was before, and stands without Eternal Nature: and *is the most Holy Place, and Presence-chamber of the Divine Majesty in its own pure abstracted Essence.* But to speak somewhat more particular concerning the place of

these

theſe Spirits; I ſay, that *they are placed round about the Eye of Eternity, not in the very Eye; which ſituation of theirs is a mark of their inferiority, ſubordination unto, and dependance upon the Trinity.*

10. In the tenth and laſt place, I ſhall ſpeak ſomething concerning their *outward form and figure*, which as was told you before, *is the very ſame with the figure of the Eye of Eternity, only with this difference that the Eye of Eternity is greater, and theſe alſo many leſſer Eyes encompaſſing it round.* According as you ſee it repreſented in the figure which is in the Margin: where the *Great Spot in the midſt* deiphers the Eye of Eternity appearing *like the black of the Sight of an Eye*; and the *leſſer ſpots round about it* repreſent the Inhabitants of the ſtill Eternity, exactly reſembling the Eye of Eternity, *with this only diſtinction*, that they are leſs than it. And *here we may alſo take notice*, that as theſe Spirits do exactly in their outward figure reſemble the Holy Trinity, as they exiſt in the ſhut up Eye of Eternity, *ſo alſo* they exactly reſemble one another *without any the leaſt difference*, appearing all *not only* in the ſame figure and form, *but alſo* of the ſame bigneſs; ſo that there is *no diſtinction* between them, *but only a numerical diſtinction*, whereby one of them is not the other. And *one of the greateſt Wonders of the ſtill Eternity is this, to behold this innumerable number of Spirits bearing the exact and perfect reſemblance with the Deity both outwardly and inwardly.* At which ſight *my Spirit* was in a manner all abſorbed *quite ſwallowed* with wonder and amazement.

Having thus ſpoken concerning theſe qualifications and adjuncts of theſe pure Spirits, I ſhould now draw to a concluſion of this Subject, but becauſ ſome, it may be, will be curious to know *what the manner of living and employment of theſe Spirits in the ſtill Eternity is.*

As

As to the first, We must know that *being living Spirits, their life requires to be maintained with food*; for no life, though the most spiritual can be continued without a supply of meat and drink, *according to its kind.* It is not to be thought that we speak here of any gross way of eating and drinking, but of that which is *purely and highly Spiritual*; for *the food of these Spirits is nothing else but living powers, or rather powers of Life proceeding from the Holy Trinity. Their Eternal Mother* that brought them forth to be living Spirits, doth feed, nourish and maintain them with her Divine influences and distilling powers; *which Mother of them is the Eternal Heart of Love,* which is *the Center of the blessed Trinity:* from whence proceed *these impregnating, penetrating powers* which do feed and maintain these Spirits, which powers *are the very Blood, Life and Spirit of Love,* which is *the food of these Inhabitants of the still Eternity.* And thus much shall suffice concerning the manner *and way of Living* of these Spirits in the still Eternity: I shall now come to speak a word or two concerning *their Employment.*

Their employment is to attend in the presence of the Holy and everblessed Trinity, being ready to perform the will of the Supreme Majesty. Their Minds are continually taken up, and delighted with the Beatifical Vision of the Deity; *their Wills* fully satisfied in the immediate enjoyment of the chiefest Good; *their Senses* pleased with most suitable and ravishing objects; and they *continually bathing themselves in those Rivers of unknown delights,* which proceed from the Heart of the Deity without intermission. *Thus they spend that Eternal day* in never ceasing Praises and Hallelujahs to the ever blessed and incomprehensible Trinity.

Quest. *If any one do further enquire concerning these Spirits, what Speech or Language they have, or how they communicate their thoughts to one another?*

Answ.

Answ. I answer, *That their speaking to one another is thought*; what ever they do but think, is answered immediately; *their thoughts are all known to one another, and forthwith answered*: which *awful silence* adds much to the *Glory* of this *Presence-chamber* of the supreme Majesty.

But it is not only their Language which is Wonderful, they being full of Wonders; *for they all see all through one Eye, hear through one ear*; *they all live from one Heart*, and *from one Center of Life*; they *move from one* moving Cause, they all *breath* from *one* breath, they all *will* from *one* Spirit, and they all *stand in one* Body. For *God the Holy Ghost* who is a breath, air, life and power, proceeding from the Father's Eye, through the Son's Heart of Love, *is all in all in these Spirits*, so *that the will of the Trinity is fully performed in them, and by them.*

I have but little more to add, and that is concerning the *Nature of this still Eternity*, and the *ends why it was brought forth.* To the first of these I shall speak in these following particulars:

1. In the *first place*, then I say, That *the still Eternity is a Principle*; now what a Principle is, I shall afterwards set down, to which therefore I refer you.

2. *Secondly*, The *still Eternity is the first Eternal Principle*; *becauſ* there is none before, above or beyond it: But God alone who is the Cause of it.

3. In the *third place*, This *still Eternity is the Original Principle of all Principles*; *becauſ* all other Principles proceed from it.

4. In the *fourth place*, This *still Eternity is the original Principle of Eternal Love*; and *therefore it is called the Kingdom of Love*, *becauſ* here is the birth of Love, and here the blessed Trinity dwell in the Eternal Unity of their Love-essence, which is the first and last of all Beings and Essences whatsoever.

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But you will object, That *Mount Zion, the New Jerusalem, and the Angelical World, are called by the same Names*, viz. *the Kingdom and World of Love.*

To which I answer, by granting, That it is true Mount Zion, &c. are called by the same Names, as the still Eternity, *but yet with this difference*, that *the still Eternity is the Kingdom and Mansion of the Love as it exists without and before Eternal Nature's Principle*: but Mount Zion, the New Jerusalem, and Angelical World, are called the Kingdom of Love, manifested in and through Eternal Nature: so as *the one is the Kingdom of Love out of Eternal Nature, and the others are the Kingdom of the said Love, brought forth in Eternal Nature's Principle.*

5. In the *fifth and last place*, The *still Eternity is a simple undivided Principle*, without any distinction of parts, composition or mixture whatsoever. It is all *Light, and all Love, without any thing of Contrariety or Disagreement whatsoever.*

I now come to speak briefly concerning the second head I just now propounded, *viz. the ends why the still Eternity was brought forth.*

1. In the *first place*, The *still Eternity* was brought forth, *that it might be the Palace and Habitation of the ever blessed Trinity in their abstracted and solitary Being.*

2. Secondly, *The still Eternity* was brought forth *to be the Council-chamber of the Holy Trinity; where all their Eternal Decrees, Counsels, Purposes, and Predestinations are agreed upon, and from whence they proceed.* And because we here have made mention of the Decrees and Counsels of the blessed Trinity, it will not be amiss if we speak something concerning the *Nature of these Decrees, &c.* We are to know that *all the Decrees and Counsels of the Holy Trinity do wholly and solely depend on the Will of their Eternal Love, without the least regard to any thing without themselves; be-*

ing nothing else but the pure results of the will and purpose of their Love. But *if we consider* the Holy Trinity *as being invested with* the Principle of Eternal Nature, so their Decrees and Counsels, concerning Angels and Men, *may be said to have* a conditional regard to Faith, Obedience, Perseverance, &c. *which distinction*, if *well* understood, *will* put an end to all those *disputes*, which have been *concerning the Decrees* and purposes of God, whither they be *absolute* and independent, or *conditional*, and with regard to things without them; for *both opinions are true, if rightly and distinctly taken. In the still Eternity* all the Decrees and Purposes of God are unconditional and independent of any thing, but their own wills; but in *Eternal Nature* their decrees do not absolutely and solely depend on the soveraign will of the Trinity, but upon conditions and qualifications found in things without them. *As for example in Angels and Men*, concerning whom God's decrees are limited, and conditional according to the several dispositions of those Creature.

And thus I have finished the second Head, *viz.* What God is in his original Being, in the Globe of Eternity, before Eternal Nature was in Being. And now shall proceed to the Third Part of this Treatise, wherein the third Head is handled, which is concerning Eternal Nature's Essence, with her working Forms, subsisting in her own Eternal Principle.

Soli Deo gloria.

The

A

TREATISE

OF

Eternal Nature

WITH

Her *Seven* Essential Forms,

OR

Original Working Properties.

Ezek. 1. 16. *Their appearance and their Work was as it were a Wheel in the midst of a Wheel.*

Ezek. 1. 21. *For the Spirit of the living Creature was in the Wheels.*

Rev. 5. 1. *And I saw in the right Hand of him that sat on the Throne, a book written within, and on the back side, sealed with Seven Seals.*

James 3. 6. *And setteth on Fire the Wheel of Nature.*

J P M D.

LONDON, Printed, *Anno Dom.* 1681.

The Author to the Reader.

Christian Reader,

I *Here present you with a little Tract of Eternal Nature with her seven Original Essential forms:* Here *is* multum in parvo, *for this* Orb of Eternal Nature, *is* the original Ground of all Worlds, *both Visible and Invisible, of* Heaven and Angels, *of* Hell and Devils, *of all* Spirits whether good or bad, *and* indeed of all Created Essences. *Hence originally spring Light and Darkness, Good and Evil, Life and Death, Joy and Sorrow, Wrath and Love, Blessing and Curse, Happiness and Misery, and Unity and Contrariety. It is indeed a Wond and Mystery, and not made known to former Ages; for in this, all Secrets and Mysteries belonging to our salvation do originally subsist, being the Ground, or Womb, from whence all Worlds have their Birth. In coming to know the*

Myſteries of this Eternal Nature, ſhall come to know and comprehend the deep Myſteries of God, for the triune Deity has brought forth himſelf into Eternal Nature, as into a ground where he might be the better manifeſted to intellectual Creatures, who without the Eternal Nature, would not be able to know or underſtand any thing of his Majeſty, Greatneſs, Omnipotency, Clarity, Love, Holineſs, Righteouſneſs, Purity and Glory. By it is alſo manifeſted the true knowledge of Things, which without this we do but grope after as in the Dark. In a word, 'tis the firſt origin and true ground of all created being and ſo of all true knowledge. *By the right underſtanding of the Nature of this, we ſhall come to know and underſtand, the ſecret meaning of many myſtical Scriptures. It is a Library, an Academy of it ſelf, and can teach the original ground of all Arts and Sciences: It is worth our Labour and Study, to read, peruſe, and conſider this*

little

ttle little Book, which will teach the y of true Wisdom and Knowledge. The mber seven *is a number of perfection, hich is here to be found, with the num-r* ten, *the number* one hundred, *and e number* one thousand, *and so* ad finitum, *for beyond this we cannot go. may seem to write in the dark to many, d this perhaps will seem a new and range paradox to others, but it has en before revealed by the Holy Spirit, that inlightned Philosopher* Jacob hme, *he first indeed manifested this ystery to the World; which was, I say, very great manifestation, though re-ived by few, who could understand the ritings of that deep Philosopher, which ad many Vails and Coverings; but I ave in this Tract, endeavoured to shew ou Eternal Nature, as she is in her riginal Creation, and to lay open to ur view, all her* seven *working forms r properties, being the original ground f all things, without any coverings, and n as plain Words and Terms as I could*

 invent,

invent, that the meaneſt capaciy, wh
is willing to Learn, and who is n
thorow pride, envy, and high-minde
neſs, prejudiced againſt the teachin
of the Spirit, may be taught and ben
fitted: for the time of the Lily *is a*
hand, and the Morning-ſtar *is alrea*
riſen, and the Sun *of the* Eternal Go
ſpel *is about to riſe, its dawn or da*
break already ſtrikes our Eyes, with
glimmering of that glorious Ligh
whoſe ſplendor rejoyces the Hearts of th
faithful, who wait for this glorious da
The Eternal Goſpel ſhall then be preac
ed, and all myſteries revealed. I ſa
the day is at hand, even at the doo
In the mean time, I deſire thee Reade
to accept of this ſmall Tract of Eterna
Nature, as a preparative to the openin
of other myſteries, and that thou wil
conſider it ſeriouſly, and without pre
judice: Speak not againſt that tho
doeſt not underſtand, and judge no
others that you be not judged. I have
many Years ſtudied this little little
Book

ook, not little for the value, but that contains but seven leaves, which are seven properties of Nature, locked under seven Seals, all which I have opened in my Soul's Essence, and I have not repented me of my study; I have experimented the excellency thereof. Have a care of vain Philoso-phy, and the rudiments of Men, it is St. Paul's *advice, who was acquainted with the Teachings of the Spirit; out-ward notions and academical know-ledge, have devoured the Spirit of God, and have served only to make Men high-minded and proud, and to despise their Brothers, and to cry out all is fancy and delusion, that agrees not with their Te-nents; I am not against humane learn-ing, I have known what it is; but I would not have it set above the Spirit of God; nor the teachings of the Spirit to truckle under it: For God has said,* He will destroy the wisdom of the Wise, *and he will make himself known to babes, and such who in a childlike*

To the Reader.

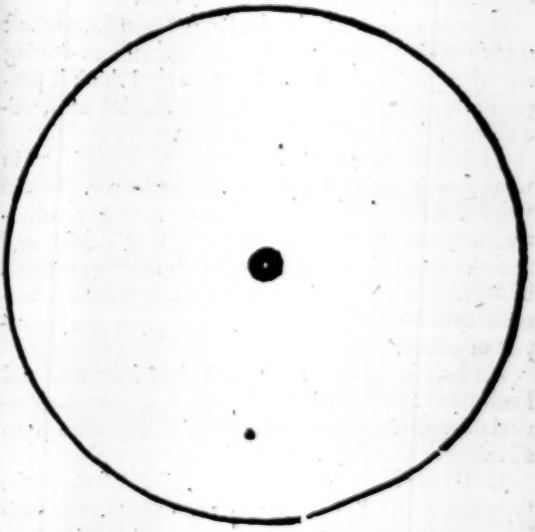
Innocency wait for the teaching of th
moſt high, and bring to nothing th
underſtanding of the prudent. *Th*
wiſdom of this World is indeed but fol
at the beſt. I confeſs my ſelf the lea
of all Saints, and not worthy of th
knowledge of thoſe deep myſteries, whic
God hath revealed to me, and whic
hath been manifeſted to my Eterna
Spirit, but God hath thought Good t
uſe me as an Inſtrument in his Hand
the effect of which I leave to God, deſi
ring to be ſerviceable to thee, in my ge
neration, and remain

Yours in the Love
of JESUS

J P M D.

THE

THE ABYSSAL NOTHING.



The Explication of this Figure.

THIS Circle represents the Principle of Eternal Nature, which is the Subject of this discourse.

The Black spot in the midst of the Circle, represents God's Eternal Eye, and type's out the Trinity in their

their Eternal Unity, who have placed themſelves in the midſt of Eternal Nature's Principle, for the ordering and governing of it. And alſo the Holy Trinity's introducing of themſelves into Eternal Nature.

The wide ſpace within the Circle type's forth the Chaos or the Abyſſal nothing; the ground of all Eſſences and yet no Eſſence to be ſeen in it.

Now becauſe I have in the foregoing diſcourſe oft made mention of the word *Principle*, without having any where declar'd what I meant by it, I think it proper in this place to give you the ſignification of it, according to the ſenſe in which I take it.

And in the firſt place, I ſhall tell you negatively, in what ſenſe it is not in this place taken by me. By the word *Principle*, I do not underſtand the firſt conſtitutive beginnings of things, whereof they conſiſt, and from whence they take their Being, in the ſame ſenſe, in which the four Elements by ſome, and Salt, Sulphur and Mercury, by others, are called the Principles of all things.

But by a *Principle*, I mean an Original Source, and Fountain-Eſſence, formed by an Agent, into a Sphærical Circumference, by which it is diſtinguiſhed from all others.

1. To explain this definition a little, I ſay, in the firſt place, that a *Principle* is an Original and Fountain-Eſſence: for it is not every Eſſence doth make a *Principle*, but ſuch an one only, as is the fruitful Mother of all the Eſſences conteined within its own Circumference and Kingdom, and affords them being and ſuſtenance from its own Bowels.

2. In the ſecond place, it is ſaid to be formed by an Agent, becauſ a *Principle* of it ſelf is Paſſive, conſidered without the Active Spirit in the Center, which is the Mover of it.

3. In

3. In the third place, you have the form and figure of a *Principle*, a Sphærical Circumference, which is the common form of all Principles.

4. In the laſt place, you have the end, why a *Principle* is formed into a Sphærical encloſure, *viz.* that thereby it might be diſtinguiſhed from all other Principles, Worlds and Centers: for all theſe are the ſame with me in this place, and therefore many times one of theſe is put for the other.

Having thus given you the Definition of a *Principle* in general, I ſhall now ſubjoyn the particular definition of *Eternal Nature*, in theſe words:

Eternal Nature is a *Principle* created by God out of the Abyſſal Chaos, containing the ſeven operative powers, for the production of all things.

The Genus or general Notion of this definition is the word *Principle*, which but juſt now we have explained to you.

The difference of this definition contains the four Cauſes of *Eternal Nature*, *viz.* the efficient, material, formal and final.

The efficient Cauſe, which is God, is expreſſed in theſe words of the definition, created by God.

The material which is the Abyſſal Chaos is expreſſed in theſe words, out of the Abyſſal Chaos.

The formal Cauſe are the ſeven operative Powers, which the definition tells you, that *Eternal Nature* doth contain.

The final Cauſe of *Eternal Nature* is, that it might be the fruitful Mother of all things: which the definition expreſſeth in theſe words, *for the production of all things.*

What Eternal Nature is.

The Third Head,

(*Which makes the third Part of this Discourse*) *What Eternal Nature is.*

I. THE subject of this Part is concerning Eternal Nature's Essence, it is a most noble Subject to look into. I acknowledge that none could lay a deeper ground, as to this Subject, than divine *Behme* hath done; *yet I find withal that he hath brought it forth something obscurely, so that he is understood by few, and misunderstood by most: This hath moved me to search into the Nature of this Subject for my own private satisfaction, according to the innate light of my own intellect, and the inward discoveries of the Triune Deity to the Spirit of my Soul.*

In this Third Part I shall confine my discourse to these two general Heads;

The *First*, What Eternal Nature is in its first original purity?

The *Second*, What kind of Essence, or Principle pure Eternal Nature is?

I begin with the first of these.

II. Quest. *What is Eternal Nature's Essence, in its first original, birth and being, as it came out of Wisdom's hand?*

Answ. Eternal Nature was a pure Essence, and then called pure Nature, being free from sin and evil and all mixture of imperfection: she was then all fair, clear, spotless, faultless and sinless. Now for *the manifestation*

on of this great myſtery of Eternal Nature, what it is, I will open it *in the original Cauſes of it*, viz. the efficient, material, formal and final.

III. Concerning *the efficient Cauſe of Eternal Nature. Who can be the Author and Creator of Eternal Nature, but the Triune Deity?* The Father, Son and Spirit muſt be the Creator of *Eternal Nature*, not the Father without the Son and Spirit, nor the Son without the Father and Spirit, nor the Spirit without the Father and Son, but the *Triune Deity in joynt Co-operation.* Therefore the *Triune Deity* in the Globe of Eternity, ſubſiſting in their own pure Deity, muſt be before Eternal Nature by way of *efficiency*, as the *Cauſe* is before the *Effect*, and are diſtinct as the *Cauſe* and *Effect*. God therefore is not Eternal Nature, nor Eternal Nature God, becauſe Eternal Nature is formed by God, as the *efficient*. And thus we ſee that *God* can ſubſiſt *without nature*, but Eternal Nature's Eſſence cannot ſubſiſt without the *Triune Deity*: God comprehends *Eternal Nature*, but *Eternal Nature* cannot comprehend him, who as being the *efficient cauſe of Eternal Nature*, is higher eſſenced in his own *Eternal Unity and Simplicity*. Now that *God* is the Creator of *Eternal Nature* Scripture teacheth us, when it tells us, That *by the Word all things were created, and that without him nothing was made that was made.* Now if the *Triune Deity* was the Creator of *Eternal Nature*, he muſt needs in order of Nature be before it, and diſtinct from it, and ſubſiſt in a far higher graduated Eſſence, than *Eternal Nature's Eſſence is.* For if any ſhould ask me what is above, before and beyond *Eternal Nature's Eſſence?* I can only reply the *Triune Deity*, in the *Globe of Eternity*, who is the *efficient Cauſe of Eternal Nature*, and here we muſt ſtop, for we cannot go beyond the *firſt Cauſe* of all things.

IV. We proceed to ſpeak of the *efficient Cauſe of Eternal Nature*, which is *God*, and will briefly declare how

how *God* doth not only create *Eternal Nature* by way of *efficiency*, but also that he creates it out of and from himself by way of *Essentiality*. Thus the Divine Philosophy instructs us, *Rom.* 8. 36. *Of him, and from him and to him are all things.* That is, all things proceed essentially from him; and *if all*, then *Eternal Nature* must proceed materially and essentially out of God's Essence; 1 *Cor.* 8. 6. *To us there is but one God, by whom are all things*, efficiently, *and of whom are all things*, essentially. Neither can it be otherwise, for when *God* was to create *Eternal Nature*, there was nothing besides *Himself* out of, or from which he might create it; wherefore it follows that *Eternal Nature* must proceed *essentially* and substantially from *God*. And indeed *God* could not be the first original Essence of all Essences, if there were any Essence which was not created out of *God's Essence*. Wherefore we must conclude that *Eternal Nature's Essence did proceed from God's Essence by way of essentiality, as well as by that of efficiency.*

V. But the *Great mystery lye's here*, to know how *Eternal Nature* doth proceed from *God's Essence*, and what *God's Essence* is, from whence *Eternal Nature* doth proceed: Now to this, I say, that *Eternal Nature proceeds from God's Abyssal Essence, generated out of himself*; for as was said before, there was no other Essence to generate it from. You will say, what is this *Abyssal Essence*, which is the original ground of all Essences? I answer, *It is an immense, deep, empty place, a bottomless and boundless Abyss.* Yet *I do not say it is without beginning*: for God generated this *Abyssal Essence* out of his own Eternal Essence, as was manifested to my sight by God's Spirit, else I could not write of it as I do, had I not seen the pattern in the Mount of Eternity. When, I say, *God* was the *original of this Abyssal Essence*, I mean the *Triune Deity, in their Eternal Unity*, for they are the joynt co-operators

ons in every created Eſſence; they work inſeparably, one doth not work without the other. But *the Myſtery is yet in the manner* how God doth generate this *Abyſſal Eſſence* out of himſelf; to *clear this, you muſt know, that in God there is an Eternal Will*, and this Eternal deſiring Will looketh into himſelf, and finding nothing but himſelf, doth make a beginning and end to himſelf; and ſo the beginning entring into the end, and the end into the beginning of himſelf, there is formed out of himſelf this round *Abyſſal Globe*. Thus you ſee, that *the Will of God is the beginning and end of this Abyſſal Eſſence*. The *materiality* alſo of this *Abyſs* is generated out of himſelf, *becauſe* there was nothing beſides himſelf to generate himſelf from, therefore the Eternal deſiring Will muſt generate this *Abyſſal Eſſence* out of it ſelf. Laſt of all, you ſee the *form or figure* that God's Eternal Will formed this Abyſs into, *even into a Circle or Globe, and the manner how, viz.* that the deſiring Will looking into it ſelf, and finding nothing but himſelf, doth put an end to himſelf; and ſo the *beginning cloſing with the end there is formed a Round or Globe*. Thus you ſee the higheſt ground that we can have of this *Abyſſal Eſſence, viz.* the deſiring Will of God, which Will is the firſt and laſt cauſe of all things, from which free, efficacious Will, God doth ſtyle himſelf the Firſt and the Laſt, the Beginning and the End of all things; the Scripture teaching us, that *from this Will, by this Will, and for this Will all things were created*. And thus much ſhall ſuffice concerning the *beginning of God's Abyſſal Eſſence*.

As in the ſaid Figure.

VI. Now we will proceed to conſider *the Nature of this Abyſſal Eſſence*, which, as was hinted before, is a deep, immenſe, boundleſs, empty ſpace, and is therefore called the *Abyſſal Eſſence*, or *ground*, *without ground*. When, I ſay, this *Abyſſal Eſſence* is *without bounds*, I do not mean in relation to God, by whoſe

Will

Will it is bounded and comprehended, but *in relation to our Spirits.* In this empty, immense space there is nothing to be seen, no darkness, no fire, no light, no creature, but is indeed an *unsearchable deep* without any Essence, though indeed it *be the ground of all Essence, and that from whence Eternal Nature's Essence doth proceed.* And though the Spirit of the Creature sees no Essence in it, yet God's Eye sees all things in it; because it is the original ground of all Essences, yet is no visible Essence to be seen in it. This Abyssal Essence generated out of God, to be the ground of all Essences, is called by Mystical Writers the *Divine Chaos*, and the original Essence of all Essences, from whence all created Essences, Principles and Centers do proceed. Thus I have brought you to the *first original of all Essences, under the Triune Deity, which is this Abyssal ground or Essence; with respect to which Abyss, God calls himself the First and the Last of all Essences.* Concerning this Subject *Behme* speaks thus, in his deep writings; *If the Spirit of the Soul could come into the Eternal Nothing, then he would come into that Original ground, whence Eternal Nature and all Creatures did proceed.* He also term's this Eternal Nothing, the Eternal Stilness, becaus as no Essence is to be seen in it, though it be the ground of all Essences; so there is no life, no motion, no working source to be found in it, but an Eternal Stilness, though indeed it be the ground whence all life, motion and working power doth proceed. This Divine *Behme* well understood, therefore he saith, *If the Spirit of the Soul could sink down into this Eternal Nothing and Abyssal still Essence, then he would come into that ground, where God was when he brought forth Eternal Nature and Creatures, and from which he brought forth Eternal Nature.* And thus I have led you to the original ground of Eternal Nature, even the *Abyssal still Essence of Eternity.*

VII. To

VII. To recollect briefly what hath been ſaid; I have told you that this Abyſſal Eſſence is an immenſe, empty ſpace, where no Eſſence is to be ſeen by us. Secondly, I have told you that it is the original ground of all Eſſences. Thirdly, That it is an Eternal ſtillneſs. Fourthly, That it had its birth from the will of God. Fifthly, I have declared alſo the manner of its formation into a Globe, by the deſiring of the Triune Deity. Sixthly, I have too manifeſted to you, that it is the original ground whence Eternal Nature's Eſſence doth proceed. Seventhly, That this *Abyſſal Eſſence* is God's *Divine Chaos, wherein God's Eternal Eye doth ſee all things lye hid, yet without Eſſence. All* Eternal Eſſences, Centers, Principles, Worlds, Elements, Colours, and whole Eternal Nature with her ſeven working Powers are *hid therein*, and *from hence* are *brought forth* by the Wiſdom of God.

VIII. If your ſearching mind do not reſt ſatisfied with this, but be ſtill enquiring what the Nature of this Abyſſal Eſſence is; I ſay further, that *this Abyſſal Eſſence, is an Eternal Eſſence generated out of God's Eſſence*; that is, *out of himſelf, by himſelf and for the good pleaſure of himſelf, and is himſelf.* But if you will ask further, what *this Eſſence is*, which is thus generated out of himſelf? I can give no other anſwer, but that it is, *what it is*; *and further than this none but the Triune Deity can tell.* But I can tell you *the end why* God brought it out of himſelf, even that *it might be the original ground of all Eſſences, this was the end why* the Holy Trinity introduced themſelves into this Eternal Beginning. *God* indeed is without any beginning, but the *Will of the Trinity hath been pleaſed to generate it ſelf into a Beginning, which is the Abyſſal Eſſence, the beginning of all Eſſences whatſoever, and particularly of* Eternal Nature, *as well as of the* high and lofty Globe of Eternity.

We are to observe here that his Eternal World, where the Majestick Soveraignty of the Deity is manifested, called *the still Eternity*, is far different from the *Eternal nothing, and Abyssal Essence* of which we have been speaking.

Quest. *If you now ask me, what is above and before this Abyssal Essence?*

Answ. I answer, the All-seeing Eye, the Eternal Free-will of the Deity, in the still Eternity, in the original Globe of the High and Lofty Eternity; where the Triune Deity manifests the bright flaming glances of his Majesty, and the Glory of his Sovereignty, with his *Perfections*, called *Attributes*, *viz.* his Infinity, All-sufficiency, Omnipotency; which are *not manifested in this Abyssal still Essence.* Wherefore it appears that *the Original Globe of Eternity is above it, and distinct from it: this Divine Chaos* being set by the Eternal Will of the Deity, *as a middle Gulf between the Eternal World* (where stands the still Eternity in all its Essential Goodness, *viz.* in its Eternal Unity, Simplicity and Pure Deity) *and between Eternal Nature's Essence and her working Powers. You are likewise to distinguish* the Globe of Eternity, *from* the Light World, or Light Eternity, in which Paradise, the Angelical World, the Glassy Sea, Mount Zion, and the New Jerusalem are placed; and *though these* be *called* by us the *Heavenly World*, as in truth they are, *yet they differ* from the still Eternity, in the Globe of the High and Lofty Eternity. All those Worlds forementioned, Paradise, the Angelical World, &c. spring out of the Light Eternity, and the Light Eternity is born out of Eternal Nature's Essence, and therefore they are distinct: for the *still Eternity in the Eternal World stands before, above and without Eternal Nature's Essence.* These things being premised, we come to speak of *Eternal Nature's Essence*, which is generated out of the *Abyssal Essence.*

IX. If

IX. Quest. *If you ask me, what is Eternal Nature's Essence?*

Answ. I answer, it is an Eternal Essence, generated out of the Divine Chaos, or Abyssal Essence, and reduced into matter and form for the good pleasure of his Will. Here you see the *efficient Cause* of Eternal Nature, God's Eternal *Free-will*, willing and desiring it.

Secondly, You see out of what or from whence *Eternal Nature is produced, viz. out of God's Divine Chaos*, not out of the still Eternity, nor out of the Eternal Unity of the Triune Deity.

Thirdly, It is brought forth *by God's Will* out of this Eternal ground *into matter and form*, which I am now to speak of.

Fourthly, The *final Cause* is also signified, in these words, *for the good pleasure of his Will.* Now the *Will of God was to bring forth Eternal Nature*, with all her working Essences *to be the original Essence, and ground of all created Essences whatsoever*, nothing being created without it, but from it essentially and originally.

Quest. *But you will say, what is the difference between the Abyssal Essence, which is the original Essence of all Essences, and Eternal Nature, which is the ground of all Essences?*

Answ. There is a very great difference; the *Triune Deity* doth see that all things lye hid in his Divine Chaos, but without Essence: but in Eternal Nature's Ground he sees all things essentially, and that he hath actually all sufficiency of materials and instruments to bring forth all things from Eternal Nature's Ground. So that *Eternal Nature is God's work-house*, wherein he hath whatsoever materially are required to Creation. *In the Eternal Nothing is no actual Essence, but in Eternal Nature, all Essences for creation are actually brought forth by God's Wisdom and Power.*

Again, In the *Divine Chaos* there is nothing but an Eternal ſtilneſs, no life, no motion, no moving power; but in *Eternal Nature*, God ſees an actual working Source, Power, Life and motion to create from and with; *in the Abyſſal Eſſence* he ſees indeed that *all these lye bid*, all life, all power *but* only *potentially*, not actually.

X. Now I proceed to the third Particular, to ſhew the manner how God by his Eternal Will brought forth Eternal Nature, out of the Abyſſal Eſſence into *matter and form*. Here I muſt open two Particulars. Firſt, What is the *Matter Eternal Nature* is created of? And ſecondly, The *manner how performed by God*, and then paſs to the *formal Cauſe*.

First Particular.

Concerning the Material Cauſe of Eternal Nature.

If you ask me, *What the Original matter of Eternal Nature is?*

I anſwer, It is made up of Fire and Light with their eſſential properties belonging unto them, and the four Eternal Elements of Fire, Water, Air and Earth, are the materials of Eternal Nature's Eſſence, for if theſe were taken away, Eternal Nature would ceaſe to be.

Concerning the Eternal Element of Fire.

XI. *This Element* is the firſt *matter and ground of Eternal Nature's Eſſence*, and therefore we will ſpeak of it in the firſt place.

If we would underſtand the nature of this *Element*, we muſt know the birth of it, and how it was brought forth by God. When it pleaſed the *Eternal Will*

Will of God to move on the face of the deep *Abyssa-*
lische ; he from thence brought forth the four Eter-
nal Elements, to be the first Principles of *Eternal Na-*
ture, and *the Element of Fire* in the first place, together
with its intrinsecal and essential properties, to be the
original beginning of *Eternal Nature's Essence*. Here
you see the Creator of it, is the *Eternal Will* of the
Triune Deity, Father, Son and Spirit, for they have
but one will among them.

XII. In the second place, you see the *ground whence*
the Will of God brought forth this Element of Fire, viz.
out of the Divine Chaos or Abyssal nothing ; I do not
say it came *immediately* from the Deity in its Eternal
Unity and Simplicity ; for *in the pure Deity there are no*
Eternal Elements, no duality, no contrariety, becaus the
pure Deity is an Eternal Unity in it self.

XIII. In the third place it is necessary to speak a
word how the *Eternal Will* brought forth this *Element*
of Fire, out of the Divine Chaos. *The Eternal Ele-*
ment of Fire was brought forth from the *Abyssal Es-*
sence by the Wisdom and Omnipotence of God, nei-
ther need we to enquire further into the manner of its
production, becaus a multitude of words will but
darken the manner of its birth. The highly illumi-
nated *Behme* hath set it forth from its deep ground,
how this Eternal Element was brought into existency
by, through and from, the Eternal will of God ; *but*
there are but few that can understand him, and those that
do, comprehend a great Mystery ; for reason with all its
Academical knowledge cannot comprehend it, it being only
to be discerned by an intellectual sight. And though in
the glass of Divine Wisdom I have seen *how this Ele-*
ment out of *Eternal nothing* was brought into an *Eternal*
something, viz. to be *essential Fire*, not only by and from
God's Will, but also through his Will ; yet I do not
find it necessary to explain it any further at this time.

XIV. In the next place let us consider, what is the *Nature of Eternal Fire?*

This *Eternal Element* is created by God to be a *fierce, mighty, penetrating, consuming Essence*, as appears from its essential and inseparable *properties*, it is created with, all which do manifest the *nature* of this created Fire-essence. The *first* of these *properties* is *Darkness* which consists in astringent harshness, from which dark harshness doth arise Bitterness with its prickliness, and out of this bitter prickliness doth arise the Eternal woe and tormenting Anguish, called *the sting of the bitter Anguish*, and from this bitter sting is born the *fierce Fire-essence*. Thus *Behme* sets it forth, to whom I subscribe; thus he makes the *Fire-Essence the fourth form of Eternal Nature*. The Dark astringent harshness is the *first* form to the bringing forth of the fire; the Bitter sting the *second*; the Anguish the *third*; and the fire-flash out of the Anguish the *fourth* form which compleats this * *Eternal fire-essence*. But to *make the Nature of this Fire-essence more plain, I will add to the former these following properties:* To the *Fire-essence* do belong, Fierceness, Fierness, Wrathfulness, Sternness, Salphureousness, Salnitrousness, Consuming, Devouring, Flying up and Elevating it self: these are the essential *properties of the* Eternal Anguishing *Fire-spirit, because* it cannot subsist without them, nor be separated from them. Now it is easie by these properties to give *a Description of the Nature of this Fire-essence, viz.* that it is a Dark, Harsh, Bitter, Anguishing, Fierce, Fiery, Wrathful, Stern, Brimstony, Salnitrous, Consuming, Elevating *Fire-Spirit*: and the strength and force of this *Essence* consists in the forementioned *properties*, and *more particularly* in its Fierceness, Consumingness, and self-elevation; for with-

* *This word Eternal when thus applyed is only to be understood* à parte post, *and not* à parte ante, *as the Schoolmen distinguish, for so nothing is Eternal but the Triune Deity of the Holy Trinity.*

thout these it would be weak and feeble.

Quest. *If you ask me wherein the Goodness of this Fire-essence doth consist?*

Answ. I answer, in all its essential *properties*, for they are all good and serviceable to the end for which they were created, and the *Eternal Fire-essence* by means of them becomes a fit instrument for God to work with. Therefore there is *no evil property to be found in this Fire-essence*, for if there were, God must be the Author of it, he being the Sole Creator of the Fire. But indeed God created it to be a *good Servant*, to serve his *Eternal Will*, not that it might Lord it and reign over the Deity, for this would not have united with his Eternal Wisdom by which all things were brought forth: since therefore it was created by God, it must needs be good, for *no evil can proceed from God by way of efficiency.*

XV. *We will now proceed to the Element of Eternal Water.*

This *Element* is the next matter of *Eternal Nature's Essence*, and consequently to be handled next to the *Fire*. Its efficient Cause is the same with that of the Fire-essence, *viz.* the *Eternal Will* of God; the Center from whence it is produced, is the same, *viz.* the *Eternal Nothing*, or *Abyssal Essence*; and the manner how, is also the same, *viz.* by the Divine Power and Wisdom; wherefore we refer you to what hath been said before concerning the *Eternal Element of Fire*. But our present work is to consider

What the Nature of this Eternal Element of Water is.

The *Eternal Element of Water* is a Meek, Mild, Soft, Gentle Essence: for as the *Fire-essence* is the ground of Fierceness, so the *Water* is the ground of Meekness:

and this will appear, if we consider the *essential Properties* of it: The *first* of which is Meekness, the *next* Sweetness, *then* Softness, Mildness, Gentleness, Coldness, Refreshingness, Sincking down, Heaviness: so that we see from these *properties* that the *Water* must needs be a Meek and Mild Essence: and this *Meek Essence is the Ground of Eternal Light*, it is the *Womb of the Meek Light, from whence springs* Pleasantness, Delightfulness, Joyfulness and Gladness.

All which *properties* are in one another inseparably and make up but one *Meek Essence*, as the several *properties* of the *Fire* make up one *fierce Essence:* which Meek Essence we may call the *Meek Water-Essence*, the Meek *Light*-Essence, or the Meek *Love-fire-Essence*. This Essence Divine *Behme* makes to be the fifth form of Eternal Nature, *and so it is*. But I would have you further to consider *the end of its production*, which is to mitigate and allay the fierceness of the *Fire-Essence*, and to be its Antagonist: So to the fierce, fiery, harsh, darkness, the *Water* opposeth its meek, soft, gentle and pleasant *Light*; to the bitterness and prickliness of the *Fire*, it opposeth its sweetness and pleasantness; to the anguish, wrathfulness and devouring property of the *Fire*, it opposeth the joyfulness of its *Love-fire-Essence*; and to the Mounting elevation of the *Fire*, it opposeth its ponderosity and sinking down.

Here you see that the Beauty, Excellence and Strength of the *Water* consists in its Meekness, Mildness, Softness, Gentleness, Sweetness. Its riches are the Meek Light, and the triumphing joy of the *Love-fire's-Essence*, which stop's the fury of the devouring, anguishing *Fire*. *Its goodness consists in this*, that it is a serviceable instrument in the Hand of its Creator, to stop the pride and flying up of the *Fire* by its ponderosity: And thus it appears that *both these Essences are good in their kind, as proceeding both from God's Will, and sign one ground, viz.* the Divine Chaos or Abyssal

Abyssal Essence. And thus much concerning the *Element* of *Water*.

XVI. *We now proceed to the third Element, of which Eternal Nature doth consist, viz. the Element of Air.*

Its efficient Cause, its ground from whence, and manner of production are the *same* with those of the two former Elements. But if you would know the *Nature of this Eternal Air*; I say, *it is a* Brisk, Cooling, Refreshing, Reviving, Quickening, Pleasant Essence, Breath, or Wind. It is very useful and serviceable in *Eternal Nature's Essence*; to blow up the *Fire*, lest it should be suffocated; and therefore it is appointed by God to blow up the *Fire*, to give motion to the *Water*, and to drive away the dark clouds from the *Light-Essence*, when need requires. It is a necessary Instrument to blow up the *Love-Fire-Essence*, that so it may penetrate through all *Properties*; when it is too weak and passive it maketh it blossom and break forth; it *is the food of all the Properties*; it is also *the Chariot of the Spirit of God, who rides upon the wings of this wind, and is a good Separator in his hand* to separate between the precious and the vile, between the wheat and the chaff: *Its essential properties* are Clarity, Transparency, Volatility, Levity, Celerity, and Penetrability. *Behme* refers this *Air-Essence* to the sixth Property, to which we assent.

XVII. *We now proceed to the last Element, viz. Eternal Earth.*

To know what this *Element* is, we may consider the *efficient* of it, the ground whence it proceeded, the *manner* how it was brought forth, and the *end* for which it was produced, which *are the same* with those which are mentioned in the Element of Fire. *The essential*

sential properties of this Earth are Ponderosity, Corporeity and Transparency. For you must know that this *Eternal Earth*, is not like the outward Elementary Earth, so gross and opacous, but it is *a transparent Crystalline Earth*; yet it gives essentiality and Corporeity to the three forementioned Elements: and it was therefore created by God to make *Eternal Nature's Essence substantial.* For *Fire, Water and Air must have one ground or substance to subsist in*, and to move in and through one another, *which substance is the Element of Earth.* This Element *Behme* makes the seventh property, in which, he saith, all the six do move, in one only ground, as the Soul in the Body, which is very well expressed by him. And thus much concerning the *matter of which Eternal Nature doth consist, viz. Fire, Water, Air and Earth.*

XVIII. *Concerning the formal Cause of Eternal Nature.*

The *formal Cause of Eternal Nature's Essence, is nothing else but the mixture, and harmonical composition of the four Eternal Elements*; for they are one in another, and flow one through another. Let us now consider who is the mixer of these Eternal Elements, and their properties, for they would never mix of themselves to all Eternity, becaus of the Contrariety of their Natures; wherefore we must conclude that the *Divine Wisdom, is the Artist* who mingles these Elements together.

XIX. *In the mixture of these Eternal Elements observe with me these following Particulars.*

First, *Wisdom's Art* appears *in the manner of their mixture*, they are mixed one with another, and one through another; Fire with Water, Light with Darkness, and penetrate through and through one another; neither

neither can their contrariety hinder or oppoſe the Art and Power of Wiſdom.

Secondly, *The Art of Wiſdom* appears not only in mixing them, but *in reducing them to a harmony* and equal temperament, ſhe doth proportion them to an equality in Number, Weight and Meaſure.

Thirdly, *Wiſdom's Art* appears *in that* being thus proportionally tempered together, *they qualifie act and move in and through* one another, and that *in the greateſt* harmony and friendſhip, as the members of one body: the fierceneſs of the fire is mitigated and allayed by the Water, the harſh aſtringency of the Darkneſs, is diſſolv'd in the meekneſs of the Light, and ſo of the reſt.

Fourthly, *Wiſdom's Art* appears, in this, that in the harmonizing of theſe four Eternal Elements, *ſhe hath made all their contrary properties to be uſeful one to another*: The Harſh Darkneſs is ſerviceable to the Meek Light, for Darkneſs is the ſubject through which Light diſplays it ſelf; were there no Darkneſs, there would be no Light: the fierceneſs of the Fire, gives ſtrength to the Meek Water-Eſſence, and meekneſs of the Water allays the fierceneſs of the Fire: ſo Air is very uſeful to the Fire to keep it from being ſuffocated; and the Earth is uſeful to them all, becauſ it gives them a Body to act and move in: We may yet *further conſider the uſefulneſs* of the Elements to one another, *as they ſtand harmonized and tempered together by the Hand of Wiſdom.* The Fire gives Life, Mobility and Strength to the Meek Water, and the Water gives Food and Nouriſhment to the Fire, and thereby allays the fierce hunger of the Fire: ſo that Darkneſs ſubſiſts in the Light, and the Light in the Darkneſs, and ſatisfieth the harſh bitter hunger of the Darkneſs, being as food unto it: and in *this their ſerviceableneſs to one another conſiſts their Natural Goodneſs:* for how can any evil be in them, ſince they all ſerve the Will of their Creator,

and

and are useful to one another; the Darkness is as useful as the Light, and the Fire as the Water, and consequently *they are all good, their contrarieties* being harmonized, and reconciled *by the skilful hand of omnipotent Wisdom.*

Fifthly, *Wisdom's Art* appears *in that*, in this temperature of the *Eternal Elements*, *she makes them qualifie* and serve one another *in triumphing joyfulness*, and to rejoyce in each other's qualifying: for though these *Eternal Elements are not understanding Spirits*, yet they have an innate hunger in themselves (which is their intrinsecal form) which makes them desire each other: thus the Fire-Essence hunger's after the Meekness of the Water, as its dayly food, wherewith its ravenous fierceness may be satisfied and allayed; and again the Water hunger's after the Fire, as its Life, Strength and Motion. The astringent Darkness hunger's after the Meek Light, and the Light after the Darkness, that it may shine through it, and subsist in it. And from *this inbred Hunger it is that they rejoyce to qualifie one with another*; it is as *their sport and past time* to penetrate one through another, and to be sometimes above and sometimes under another in *this wrestling wheel of Nature. For you must know that all these qualifying powers of Nature have sensibility and mobility in themselves*, whereby they can feel and taste one another's properties, and are sensible of the pleasure and satisfaction they receive one from another, which continually awakens the hunger in every property, to qualifie one with another. So the Fire is sensible that the Meek Water doth allay its fierceness, and therefore it doth hunger after it; the anguishing Darkness is sensible, that the amiable pleasantness of the Light is a refreshment to it; and thus each property feels and taste's the other's goodness, and this makes them still to hunger after one another, and to penetrate one another with all triumphing Joyfulness. 'Oh let us

for

'for ever admire this unſearchable Art of the Di-'vine Wiſdom! who alone can perform this Maſter-'piece.

Sixthly, *Wiſdom's Art* appears *in nothing more than in the orderly placing of theſe Elements*; for *Wiſdom* makes the Fire, with all is Harſh, Bitter, Dark, Anguiſhing and Brimſtony properties to deſcend, and makes it elevating pride to buckle, bow and become a Servant to the Water-Eſſence; and cauſeth the Water with it Meekneſs, Gentleneſs and Ponderoſity to aſcend and command the Fire; the Light to rule over the Darkneſs; the Meekneſs over the Fierceneſs; and the joyfulneſs of the Light over the Anguiſh. For *Divine Wiſdom well underſtood the force of ſelf elevating Fire*, and therefore ſhe cauſed it to ſink down, and become a Servant to the Meek Light: ſhe foreſaw that the Fire-life with its fierce properties would be but *an ill Governor, therefore ſhe made the elder, viz.* the Fire-Spirit, *to ſerve the younger, viz.* the Water and Light-Eſſence, which could be done by no other Hand but that of Omnipotent Wiſdom. *If we proceed to conſider of this order how incomprehenſible will the Skill of Wiſdom appear!* For the Darkneſs was hid in the Light, and though it was there with all its properties, yet nothing of it was to be ſeen or felt; for it was ſwallowed up of the Light, as the night is ſwallowed up of the Day; ſo the fierceneſs, bitterneſs and Anguiſh of the fire were perfectly diſſolv'd in and ſwallow'd up of the meekneſs, mildneſs, ſoftneſs and pleaſantneſs of the Water, and nothing remained but the pleaſant glances of the Fire ariſing from the mixture of Fire and Water. This *was the Beauty and excellence of Eternal Nature, that all her divided, contrary properties were united into one undivided property in the Eternal Earth, where all their contrarieties were reduced to the moſt perfect union, agreement and harmony.*

XX. Queſt

XX. Queſt. *If you further ask me what Eternal Nature's Eſſence is in relation to her formal being, as ſhe ſtood in her original Purity and Beauty?*

Anſw. I thus define Eternal Nature; *Eternal Nature is an Eternal Eſſence ſubſiſting in a ſix fold working properiy, inſeparable one from the other.* For the Darkneſs generates the Harſhneſs, the Harſhneſs the Bitterneſs; this the Anguiſh, the Anguiſh the Fire; this the Water, the Water the Light; this the Love-Fire, and the Love-Fire the Air; thus they generate one another, and qualifie one in another, and through one another inſeparably and undivided; but *in the ſeventh they all reſt as in one only ground.* So that Eternal Nature ſubſiſts of ſix working properties in one only ground or ſubſtance. And all the properties of Eternal Nature conſidered in relation to this one ground, are all equally Eternal, none of them can be accounted before other; they have all but one beginning, one Mother, and ſubſiſt in one ground; and in this their Union they conſtitute *the wreſtling wheel of Eternal Nature*, wherein ſometimes one is uppermoſt, ſometimes another, ſometimes Darkneſs, ſometimes Light, ſometimes Anguiſh, ſometimes Joy. Yet notwithſtanding though they be all undivided, and none before the other, *for diſtinction ſake*, we may place the Darkneſs and Harſhneſs in the firſt place, as being the root of the dark Fire-Eſſence, which *Fire-Eſſence is the Center of Eternal Nature*; the Prickly Stinging Bitterneſs in the ſecond place, the Brimſtony Anguiſh in the third place, the Fire in the fourth place: *From which Fire the Water is generated, together with the Light and Love-Fire, which belong to the fifth form of Nature*; and in the ſixth place out of the Light and Love-Fire the Eternal Element of Air, from which Air proceeds the ſeventh and laſt, *viz. the Eternal Element of Earth*, in which *the ſix foregoing properties ſubſiſt in perfect Unity*

and

and Harmony. Now according to this order we can better underſtand the beginning and end of *Eternal Nature's Eſſence*, and how it is *diſtinct from God's Eternal Unity and pure Deity*; though indeed in it ſelf it be an Eternal indiſſoluble band, in which property is diſtinct from or before another; but *all co-equal and co-eternal in one only ground and ſubſtance.* So that we conclude *that the original beauty and excellency of Eternal Nature did conſiſt in this, that the ſix working properties were Harmonized into a perfect Unity, and triumphing joyfulneſs in the ſeventh form:* which Harmony, Peace and Unity is the true form or formal Cauſe of Eternal Nature.

XXI. But me thinks I hear ſome body object againſt what hath been ſaid, that I ſeem clearly to contradict *Behme*, who place's Darkneſs and Light back to back, as oppoſite to one another, and makes the Fire, a diſtinct center from the Light; ſpeaking of a *Croſs birth in Eternal Nature*, which divides the fourth form of the Fire, from the fifth of the Light?

To which I anſwer, that what *Behme* ſaith is moſt true, but it muſt be noted that *he ſpeaks this of Eternal Nature in its fallen and degenerate ſtate*, whereas *I ſpeak of it, in its original ſpotleſs purity. Behme* ſpeaks *of God in Nature*, but *I* ſpeak *of Eternal Nature's birth in order to God's introducing himſelf into Nature's Eſſence.* So that it appears that I do not in the leaſt contradict *Behme's* writings.

XXII. *Concerning the final Cauſe of Eternal Nature.*

Though it be true (to ſpeak in General) that the *final cauſe* and end for which all creatures, and conſequently *Eternal Nature* was brought forth, is *the Good pleaſure and will of God*, according as the Holy Scripture in many places teacheth. *Epheſ. 1. 9. According to*

the

the Good pleasure of his will proposed in himself: again *vers.* the 11. *Who worketh all things according to the pleasure of his own will*; Rev. 4. 11. *And for thy pleasure all things were created.* Yet where it pleaseth God to reveal *the grounds and reasons of his creating will, we may* then *look into* them, and *consider* of them.

XXIII. *The first end* why *Eternal Nature* was produced, *was for manifestation*, that the Triune Deity might manifest themselves, and together with themselves the *still Eternity*; this was the reason why the Trinity raised in themselves an *Eternal Will*, for the production of *Eternal Nature*, that they might no longer be hid in their abstracted Nature of pure Spirit and naked Deity.

A second end why *Eternal Nature* was created, is, *that all the glorious attributes of God*, his All-sufficiency, Omnipotency, Wisdom, Goodness and Immensity *might be displayed*, and made known.

A third end was, that *all the wonders of the Deity might be* manifested *and brought into act.*

Fourthly, *Eternal Nature* was produced, that *it might be the Subject matter out of which all Creations, and all Worlds* should be *brought forth: Eternal Nature* being the store House of the Holy Trinity wherein all sufficiency of instruments and materials required to Creation are treasured up. So that if *Eternal Nature*, with its *Eternal Elements*, forms and working Essences, had not been brought forth by the Trinity, then no Worlds or Creatures had ever been, nor any thing besides the *still Eternity*, which was contrary to the Will which the Holy Trinity had raised in themselves, to manifest themselves by Creation; for the accomplishing of which will, *Eternal Nature's Essence* was produced.

Quest.

Quest. *If you ask me, what moved the Eternal Will of the Trinity to bring forth Eternal Nature in order to Creation?*

Answ. I answer, that it was the Eternal desire of their mind; for from the desiring mind the *Eternal Will* proceeds.

Quest. *If you enquire, what moves the Eternal Mind of the Trinity to desire?*

Answ. I answer, the *Spirit of Eternity it self.*

Quest. *But you will say what awakned the first thought in the Spirit of Eternity to create Eternal Nature?*

Answ. I answer the *Divine Magia* moved and awakened the Spirit of Eternity to desire; from the desiring mind proceeded the will, and from the will it came to be brought forth into *existence* by the creating *fat*; which being placed in the *Divine Omnipotence* brought forth *Eternal Nature's Essence* out *of the Divine Chaos.*

Quest. *If you ask further, what moved the Eternal Magia of the Holy Trinity to awaken the first motion in the Eternal Spirit to create Eternal Nature with her Elements and working Properties?*

Answ. I answer, that none can tell this, but the Spirit of Eternity it self: and therefore *here we must rest: because we cannot go beyond the first.* Hence we may learn that *the Spirit of the Holy Trinity is Magical*, viz. *and that it acts magical.* Thus *God brought forth the Eternal World*, viz. *the still Eternity, with all its wonders out of Himself, by Himself and for Himself to dwell in Magically*; and after the same manner the *Divine Chaos* and *Eternal Nature* were brought forth. *The Spirit of the Holy Trinity* doth will desire and act from nothing else but from its pure Magia; for *it is not a rational Spirit, but a wise, intelligent Spirit, which wisdom and intelligence is grounded in the Divine Magia.* There is no use of *Reason* in the *still Eternity*; for the *Divine Magia* supplies its room; *neither is reason made*

use of in Paradise, nor in the *Angelical World*, nor *in the New Jerusalem*, becaus *reason belongs only to the Spirit of this outward World:* and however enlightned 'Reason may be exalted by some, yet my Spirit knows 'it to be an Eternal infallible Truth, that *there is no* 'use of Reason but in this Babylonish Principle, and the 'Kingdom of the beast.

Sixthly, *Eternal Nature* was brought forth, that *it might be a garment of the Holy Trinity, and a vesture wherewith their pure naked Deity might be cloathed upon:* for as the Soul is hid and wrapt up in the Body, and the Body in its cloaths; so the *Holy Trinity* is cover'd and wrapt up in *Eternal Nature's Essence*, and in the Creatures thence proceeding. 'Blessed are they who 'through all these wiles and disguisements can find 'him, who is the desire of all Nations, who in this 'Rubbish can find the pearl of price; which yet if we 'can search deep enough we cannot fail of, for the *Holy Trinity in their pure Deity is the most innermost kernel* 'of all things, being hid under *Eternal Nature's Essence* 'and all her working forms and Elements.

Seventhly, *Eternal Nature* was to *be an Habitation for the Holy Trinity*. For though the *Eternal World be the* most glorious *Palace of the Deity and* the most *Holy place*, yet it was the will of the *Holy Trinity* to have the outward Court of Eternal Nature added to it, in which they might dwell, as the Soul in the Body.

Eighthly, *Eternal Nature* was produced, that *it might be a Medium between two extreams*, God and the Creature, whereby God might communicate himself to Creatures, and Creatures might have fellowship with him.

Ninethly, *Eternal Nature* was brought forth, that *the Eternal Unity of the Deity might be display'd in variety, diversity and multiplicity.*

Object.

Object. *But you will say, was there not a variety of properties and attributes in the Deity, even before the birth of* Eternal Nature, *viz. his Power, Wisdom, Goodness, Mercy, Truth, &c.?*

Sol. I answer, that all these perfections are all one in the Deity and make up but one most simple Essence, for else God would be divided in himself, and could not be the supreme Unity and Simplicity, as before hath been proved at large.

But by the Elements and working forms of *Eternal Nature*, this Unity displays and as it were dissolves and dilates it self into an infinite variety and diversity of Creations, according to the purpose of his Will.

Tenthly, A *tenth* end was, that *the still Divine Essence by entring into the contrariety of Eternal Nature might bring forth the Glory of the Majesty, and triumphing and exulting joy*, which were not to be found in the *still Eternity*, before the working properties of *Eternal Nature* were brought forth.

Eleventhly, *Eternal Nature* was brought forth, that *it might be the true Primum Mobile*, or the first *source and spring of all motion and action*. For this end it pleased the *Trinity* to produce this *Eternal turning wheel*, and indissoluble band of the seven forms of *Eternal Nature*: for in the *still Eternity* there is *nothing but stilness*, quiet and rest: and *that such* as passeth all the thought and conceptions of Man; and that Spirit only knows it, who hath been taken up into it.

Twelfthly, *Eternal Nature* was produced, that *the one single Essence of the Holy Trinity might be manifested in distinction*, according *to the distinct Essences and properties of Eternal Nature*. Thus the Father is manifest in Fire, the Son in Water, the Holy Ghost in Air. Thus you see how the Holy Trinity may be distinguish'd from one another in *Eternal Nature's Essence*.

Thirteenthly and Lastly, *Eternal Nature* was produced, that *all the Ideas forms and patterns in the Divine Mind might become actual and substantial*, which could not be brought to pass in the *still Eternity*, nor without the working properties of *Eternal Nature*, which do bring all that into act and existence which in the *Divine Will and Mind*, is only in purpose and Idea. And thus much concerning the *ends* for which Eternal Nature was created by God.

Having hitherto discoursed of what *Eternal Nature* is, I shall next come to shew you (according to my method propounded at the beginning of this third part.)

What kind of Principle Eternal Nature is?

Quest. *If it be asked what kind of Essence Eternal Nature is?*

Answ. 1. I answer, *first*, that it is a *Created Essence*, as hath been sufficiently declar'd before.

Answ. 2. *Eternal Nature* is an *Eternal Essence*, for *whatsoever is immediately created by God out* of the *Divine Chaos*, is *Eternal*, becaus it proceeds from an Eternal root; now since *Eternal Nature* is immediately brought forth from the *Abyssal Chaos* it must consequently be Eternal.

Answ. 3. *Eternal Nature* is an *Original Essence*, that is, it is the first created Essence out of whose fruitful womb all created Essences do proceed: it is the *first Essence of all Essences, and the ground and source of them.* There is nothing above, before or beyond it, but the *Holy Trinity* in the *still Eternity*. All Essences proceed from it whether Temporal, or Eternal; for *time it self is rooted in Eternity.*

Object. *But it will be objected, how can* Eternal Nature *be the first Original Essence, since the* Eternal World *and the* Divine Chaos *are before it?*

Answ.

Answ. The *answer is obvious*, for I do not say that *Eternal Nature* is the first Essence; but the *first created Essence*; now the *Eternal World* and *Divine Chaos* were not created by God, but generated out of him: therefore it remains unshaken, that *Eternal Nature is the first Original Created Essence.*

Object. *But you will object again, that God himself is the Essence of all Essences, and the original Cause and first matter of all things, which I own to be true but with distinction.*

Ans. For first, *God is the original Essence of all Essences, as he is the* efficient Cause, *and Creator of* Eternal Nature's Essence, *out of the* Divine Chaos.

Secondly, I say, *God is the Essence of all Essences remotely, but not immediately, for all created Essences do immediately proceed from* Eternal Nature, *and not from God; becaus both the* Divine Chaos *and* Eternal Nature *stand between them and God. Now that created Essences did not immediately proceed from God, will appear by these following reasons.*

First, If all creatures had immediately proceeded from God, they must all have been a perfect Unity, without all duality, diversity, or contrariety; becaus God's Essence from which they immediately proceeded was such: But we find that *all created Essences are not a perfect unity*, but that diversity and duality is found in them, which is not in the *Divine Essence*; therefore we must necessarily conclude that they did not immediately proceed from God's Essence.

Secondly, If all created Essences do immediately proceed from God, it will follow, that God's Divine Essence is not unintelligible and incomprehensible, but may be easily known from the nature of those Essences which immediately proceed from him, for such as their Essence is, such must God's be, if we allow this immediate procession; becaus *whatsoever doth immediately proceed from any Essence*, is *of the same Es-*

ſence with that, from whence it proceeds. We conclud
therefore that Light, Fire, Darkneſs, &c. are not i
God, nor do they immediately proceed from him, fo
if they did, we might then know what God's Na
ture and Eſſence is, *viz.* that it is Light, Fire, Dark
neſs, &c.

Anſw. 4. *Eternal Nature is a diſtinct Eſſence from th
Divine Chaos* out of which it was created by God
which appears,

Firſt, Becauſ that which is brought forth differs, an
is diſtinct from that which is brought forth, as the fru
is diſtinct from the tree, the Son from his Father
wherefore *Eternal Nature* being created out of the *Di
vine Chaos* muſt needs be diſtinct from it.

Secondly, *Eternal Nature* is diſtinct from the *Divin
Chaos, becauſ* in *Eternal Nature*, the Elements an
the working powers of Nature are eſſentially an
actually; whereas in the *Divine Chaos* they are onl
potentially and remotely.

Thirdly, In *Eternal Nature* there is order and di
ſtinction; there we find the four Eternal Element
and ſeven working forms of Nature; whereas in th
Divine Chaos all things lye hid without any order o
diſtinction; and therefore *this Principle is called
Chaos or confuſed mixture*, Gen. 1. 2. *becauſ* in thi
Principle there is no Eſſences to be found, but all
things are in it in a hidden dark confuſed manner.

Anſw. 5. *Eternal Nature* is a *middle Eſſence, becauſ*
it is placed by God between the Eternal World and
the Angelical, and this viſible Creation, and is the
original ground from whence all middle Worlds and
Creations do proceed. Were not *Eternal Nature a mid-
dle Eſſence there would be* no middle Worlds, no middle
States, *nothing but the ſtill Eternity.* But the Scripture
tells us of Worlds in the plural number, *Heb.*1.2.
which muſt be theſe middle Worlds of which here I
have ſpoken.

Anſw.

Answ. 6. *Eternal Nature* is in it self *an invisible Essence*, for it is the ground from whence all invisible Worlds and Creations do proceed, and we are taught that even this *outward visible World was made of an invisible matter*, viz. *Eternal Nature's Essence*, Heb. 11. 3. *The things which are seen, were not made of the things that do appear.*

Answ. 7. *Eternal Nature's Essence*, is a *mixed and compounded Essence*, it is mixed and compounded of the *four Eternal Elements* and their *essential forms*; and thus it is an Essence compounded of multiplicity, variety and contrariety, and therefore must needs be distinct from the *Divine Essence*, which is *an Eternal Unity and Simplicity*, which cannot admit of any mixture or composition whatsoever. Now we *must further know* that this mixture and composition of the Eternal Elements in Eternal Nature is wrought by the *Art of Divine Wisdom* in such a manner, that all their contrarieties are reduced to the greatest harmony and agreement; insomuch that they qualifie in and through another, with the greatest concord and amity, as brethren and members of the same body. This *harmonious mixture and composition of the Elements in Eternal Nature is the beauty and perfection of Eternal Nature; and that whereby it is fitted to become the fruitful Mother of all things.* If we consider *Eternal Nature* only as made up of fighting contrarieties, we shall find nothing but deformity and disorder, in her; but if we regard her *as she is mixed and compounded by the hand of Eternal Wisdom to a perfect temperature* harmony and concord, so she *appears and is indeed all beautiful and lovely.*

Answ. 8. *Eternal Nature* is a *Good Essence*: there is *no evil in it, notwithstanding it is made up of Contrarieties*; for God who is Eternal Goodness, could not make that evil, which he designed to be the original matter of all created Essences: for so he would have entailed evil upon all his Creatures, which were to proceed out

of its womb. *Neither* was it *partly* good, and *partly* evil; for this is a mixture that God declares against, and therefore would never be a cause of it himself. *Neither can we say*, that evil is in *Eternal Nature's Essence*, but that it is swallowed up of the good, *because* nothing can proceed from God, but what is wholly good. The Darkness in Eternal Nature is as good as the Light, and the Fire as the Water. *All the forms of Eternal Nature must needs be alike good for these following reasons*;

First, *Because* they have one efficient cause, one Creator even God.

Secondly, *Because* they all have but one Mother, *viz.* the Abyssal Chaos out of whose womb they proceed.

Thirdly, *Because* God hath implanted in them all an hunger and desire to answer the end of their Creation: Now whatsoever answers the end for which it is made, that we may truly say is good.

Fourthly, All the forms of Eternal Nature are equally good, *because* they all obey the Will of their Creator.

Fifthly, *Because* they are all serviceable and helpful to one another; as appears by their qualifying together, and union in the sixth form, where the Darkness is serviceable to the Light, and the Light to the Darkness, the Fire, to the Water, and the Water, to the Fire.

But here is to be observed, That when I say that all the forms of Eternal Nature are good, *I do not mean* that they are the *chiefest good*; for that is *only to be found in the Divine Essence*; but that they are endowed by God with a Natural Goodness, suitable to their kind, and such as they are capable of, and free from Evil.

Object. *You'l say, evil is not in God, therefore it must be in Eternal Nature?*

Sol.

Sol. Yet the inconſequence of this argument doth appear, in that it may be ſo eaſily retorted, for ſay I, *becauſ* evil is not in God, therefore neither can it be in Eternal Nature, which was created by him; for ſuch as the cauſe is, ſuch muſt the effect be: no evil is in the Cauſe of *Eternal Nature*, therefore neither can there be any evil in Eternal Nature, which is the effect.

Queſt. *But you'l queſtion further, if evil be not in God, nor in Eternal Nature, where then will you place it? What will you make the ground and ſource of evil?*

Anſw. I anſwer, that *the mutability of the Creature is the Cauſe of evil.* For though all things be created good by God, yet they are not immutably ſo; but may become evil. *But we will ſpeak no further of this matter, becauſ* this is not the proper place to ſpeak of the original of evil and ſin, for we are here only a treating of *Eternal Nature*, as it came out of God's hand, and before any Creatures were created or brought forth out of it.

Object. *It may be you'l object, that* Jacob Behme *makes* Eternal Nature *the ground of Good and Evil.*

Sol. To which I anſwer, that what *Jacob Behme* writes concerning *Eternal Nature* is very true, for he does not make it the ground of evil; in its ſtate of purity, as it came out of God's hand: but *the cauſe of this miſtake is, that* Behme *is not well underſtood, becauſ* ſometimes he ſpeaks of *Eternal Nature* in its ſtate of original purity, and preſently after ſpeaks of it, with reference to its *fallen ſtate*, and this being *not* ſufficiently *diſtinguiſhed* by *unwary readers*, makes them conclude that *Jacob Behme* makes *Eternal Nature* in its original purity to be the ground of evil; which indeed is contrary to the whole ſcope of his writings. *Behme* was very ſenſible that many would be apt thus to miſtake his writings, which made him ſay that there *was a vail upon his writings which would hinder all thoſe who*

who were not born again, from having a right understanding of them. *Jacob Behme*, whensoever he *attributes evil* to *Eternal Nature*, considers it, *in its fallen state*, as it became infected by the fall of *Lucifer*, in this second or hellish Principle, *and so I do fully agree with him*; but I am a speaking of Eternal Nature in its pure undefiled state, as it came out of the hands of God.

Object. *But you will say that Darkness is an evil Essence: but say I, how can that be evil, which is the cause of the Light?*

Sol. For Darkness is the root of the Fire, and from the Fire proceeds the Light, so that if there were no Darkness, there would be no Light; wherefore Darkness is no evil Essence.

Neither is the bitterness and sting of the Anguish evil in it self, *because* they are the cause of the triumphing joy. Nor the Fire though it be a fierce and devouring Essence, *because* its fierceness and wrathfulness is the strength of *Eternal Nature*: and when these qualities of the Fire come to be penetrated by the Water they are changed, and become the cause of pleasure and triumphing joy. Therefore you see that *Fire as it was originally in Eternal Nature is no evil Essence.*

Neither can it be said that the contrariety which is found in the forms and properties of *Eternal Nature* makes them to be evil; *because* all the six forms of Nature are united and harmonized in the seventh, where no strife contrariety or opposition is to be found, nor any thing from whence they might with truth be denominated evil. In this harmony and agreement of all the essential forms of *Eternal Nature* doth the essential and intrinsecal goodness of *Eternal Nature* consist. This was the *beautiful garment* wherewith she was arayed when first she came out of the hand of her great and wise Creator: *for* the Darkness was not at odds with the Light, nor the

Light

Light with the Fire, nor the Fire with the Water; but all *the forms in the greatest harmony* qualified in and through one another; this I say was the state and condition of *Eternal Nature*, as she came out of the hand of God, she was all pleasing and beautiful, *for* all her appearing contrarieties were swallowed up of Harmony and Unity.

Answ. 9. Eternal Natures Essence is a perfect and compleat Essence. She is perfect in the perfect number of her seven forms and properties, nothing can be added to her, neither can any thing be taken from her; *because* in the forementioned seven forms she contains whatsoever is required to her compleating and perfection. And these forms are in one another and through one another, they generate one another, and are generated from one another, so that none can be without the other, but all make up one Essence in the *seventh form:* and in this unity and inseparability of the forms of *Eternal Nature* doth her perfection consist. All the *forms* of *Eternal Nature* are co-essential and co-eternal with her self and with one another; none is before the other, becaus all *are one and make up but one Essence which is Eternal Nature her self.*

Object. *But you will object, that this seems to contradict your former discourse, wherein you have spoken of the* 1, 2, 3, *&c. forms of Nature, distinct from one another?*

Sol. I answer that when I spoke of the *forms of Eternal Nature under a distinction of order and number.* I considered them *as they were a making and forming under God's hand*, and not as already made into an ever circling wheel, and fix'd in an indissoluble band in the seventh form, *for* so they are but one Essence and have neither beginning nor end, nor can they be said to be one before the other in number and order. In *this full and perfect Union of the sixt forms in the seventh, consists the perfection of Eternal Nature: for* if we

we consider the six forms a part and distinct from one another, we shall find them all wanting and imperfect, and plainly discern that *Eternal Nature's* perfection consists not in any one of the forms, as distinct from the others, but only in the Union and fixation of them all in the seventh, *which is as the common body and receptacle of them.* The truth of this will appear by taking *a view of all Eternal Nature's forms*, in which prospect we shall clearly discern, that *the perfection of Eternal Nature doth not consist in any one, or more of her forms apart*; but in the joynt Union and fixation of them all in the seventh form.

First, Wee'l begin with *the Darkness, and the Essences which pertain to it, viz.* harshness, bitterness and the sting of Anguish, which *make the three first properties of Eternal Nature, and are the beginning and root of it*: if these were not, there would be no Fire, if no Fire, no Light, and if no Light, no Love-fire-essence. But *we cannot say* that God intended to place perfection in this root of Darkness, as being only the foundation of that compleat structure which God hath rais'd upon it. This *Eternal Darkness* was extracted by God out of the *Abyssal Chaos*, the hidden root of all things: and is the beginning and ground of *Eternal Nature* and her forms, and is made up of Harshness, Bitterness and Anguish; and therefore this *darkness* of which we treat here, is not *a meer privation or non-entity*; *for* if it were so, God could not be said to create the *Darkness*, as the Scripture expressly tells us: therefore we lay this as a ground that this *darkness is essential*, as being the root and ground of Eternal Nature's Essence: but perfection not being found here, God proceeds, and

In the second place, God out of the forementioned *Darkness*, brings forth the *Fire*, being the *fourth form of Eternal Nature*: its properties are Fierceness, Elevation, Consuming and Devouring all things that cannot

not endure its trial, it contains *Sulphur*, *Sal-Nitre* and *Mercurie*; it was no ſooner added to that *Darkneſs*, but it communicated to it (as it were) Life, Senſe and Motion, ſo that they embraced each other moſt willingly. The *Fire* ſaid to the *Darkneſs*, I cannot ſubſiſt without thee, for if I were not preſerv'd in thy Eſſence, as in a furnace, I ſhould periſh and vaniſh away. The *Darkneſs* reply'd, Dear *Fire-ſpirit*, live for ever in my Center, for without thee I am as *Dead*, thou art my Life and giveſt me ſenſibility and mobility; let us live together as members of *Eternal Nature* in Love and Unity for ever.

We will now take into conſideration the *Nature of this Fire*, and whence *it burns and flames continually*, without ever being extinguiſhed. God, the moſt wiſe Artiſt and great Chymiſt, took great care that the Fire might never go out, for then he knew that *Eternal Darkneſs* would become a Dead Eſſence; and therefore he placed *in the bowels of this fire its Eternal food of Sulphur*, *Mercurie* and *Sal-Nitre*, which is the *Fewel* that maintains its everlaſting burnings.

Queſt. *If you ask me from whence this Eternal Fire doth proceed?*

Anſw. I anſwer, not immediately from the *Divine Eſſence*, for in it no Fire is to be found; but *out of the Abyſſal Chaos, by the Eternal ſpeaking word of power. The* Eſſence and *Nature* of this *Fire-ſpirit* is *nothing elſe but* an Eternal hunger, and a dry painful thirſt in it ſelf; and from this hunger it attracts eagerly and earneſtly, and yet finds nothing in its ſelf to attract, but its own burning *Sulphur*, poiſonful *Mercurie*, and infected *Sal-Nitre*, and the more it attracts, the more it hunger's; and the more it hunger's, the more it prey's on its own Fewel. But God doth not ſtop here, *becauſ* perfection is not found in the Fire: for the

great

great Artist knew very well, that if this eager attraction of the *Fire-spirit* were not allayed and pacified, it would bring it self into anguish and pain, as having nothing to feed upon and refresh it self with, but its own burning *Sulphur*, poisonful *Mercurie*, and infected *Sal-Nitre*. Wherefore that the *Fire-spirit* might have no reason to complain of its being so fierce, wrathful and anguishing, the *great Artist* resolve's to palliate, cover and allay the harshness and bitterness of the Fire-spirit, so that it might never know them, nor perceive its own burning *Sulphur*, *Mercurie* and *Sal-Nitre*. God knew that the *Fire in the elevation of its might and power would devour all thatt come in its way*, if once it should be inflamed with his own *Sulphur*, *Mercurie* and *Sal-Nitre*, and so spoil the work which he intended to bring forth.

In the third place, God brings forth the *Water-essence*, being the *root of the fifth form, viz.* the *Light-essence*. This *Water* is the food of the Fire, whereby its eager hunger is allayed, and its painful attraction stilled, and the effects of its Sulphureous, Mercurial and Salnitrous properties, palliated and concealed. This *Water-spirit is placed at the bottom of the Fire-root*, where the Fire finds its own Eternal refreshment in it self, and needs not to seek it elsewhere: yet the *Fire-spirit* cannot reach it by flying upwards, but by sinking *down deep* into his own root. Thus God brings down the pride of the Fire, by placing its food and refreshment in the deeps below it. No sooner had the *Fire-spirit* by sinking down into its own root, allay'd its fierce hunger, and quenched its dry and unsatiable thirst in the *Water-essence*, but it became as transported with joy, and said, *O Blessed Element!* How cameſt thou to be so near me, even in my very root and center, and I not aware of thee? *Behold!* I have

have drunk deep of thy fountain and am ſatisfied: I have taſted thy ſweetneſs, and am refreſhed. *O come and mingle* thy ſoftneſs and meekneſs with my ſtrength and fierceneſs, that my anguiſhing hunger and painful thirſt may no more be felt by me, but be ſwallowed up in ſatisfaction and delight! *Thus you ſee* how the *fire*, by ſinking down into its own root, mingles with the *Water*, and the *Water* raiſing it ſelf penetrates the *Fire*, by which means the hunger and thirſt of the Fire are mitigated and aſſwaged; not that they are quite taken away, but the attraction being more moderate, the thirſt and hunger, which before were painful and anguiſhing, now become pleaſing and delightful. 'It is 'worth our obſerving here how all this is brought about, 'viz. by the Deſcent of the proud and ſelf-elevating 'Fire-ſpirit, and the Aſcent of the meek and humble 'Water-ſpirit: thus the *Great Creator* is pleaſed to 'abaſe the proud, and to exalt the humble and the 'meek.

Queſt. *If you ask me whence this Water-eſſence derives its Original?*

Anſw. I anſwer, *not* immediately from *the Divine Eſſence*, but from the Abyſſal Chaos, as hath been ſaid before concerning the Darkneſs and Fire.

But *in the fourth place*, how excellent ſoever this *Water-ſpirit* is, yet it is *not the full perfection of Eternal Nature*; wherefore the *Great Artiſt* doth not ſtop here, but to the *Water-eſſence* ſuperadds the *Light-eſſence*, which is *the fifth form*: for God knowing that the *Wrath-fire deſired the Light*, as a further ſtep to its compleat joy and ſatisfaction, he ſaid, *Let there be Light, and there was Light*, which *immediately darted its luſtre and brightneſs through all the preceding forms of Eternal Nature*: it made the *Water* clear and tranſparent, the *Fire* bright and luminous, and hid the *Darkneſs* in its own glory. Thus we ſee how *uſeful and pleaſing the Light is, to all the forms of Nature, cauſing them to move and*

and penetrate in and through one another with great joy and delight. Here the *Wrath-fire* thus ſalute's the *Eternal Light:* Oh dear and pretious *Light*, how welcom art thou unto me? Thy pleaſantneſs, meekneſs and ſoft ſweetneſs have fully ſatisfied all my longing deſires. Again the *Light* embraceth the *Fire* and in the Fire the *Darkneſs*, and ſaith, Ye are both moſt dear unto me: thou *Fire* art my ſtrength and might, thy fierceneſs is my Life, as my ſoftneſs and pleaſantneſs is thy food, wherefore let us delight to dwell in one another for ever.

Do you deſire to be further informed concerning the *nature and properties of this Eternal Light?* You muſt know that *words are not able to expreſs the gladding ſweetneſs, and meek ſoftneſs of its nature*, the *Fire-ſpirit* only can feel it, and is throughly ſenſible of it; *for* it tranſmutes its ſullen darkneſs into ſmiling brightneſs, and its anguiſhing ſtinging property into a reviving and quickening warmth, ſuch as the Sun gave forth in Paradiſe before the ſtrife of contraries was known. Such is the bleſſed ſtate of the *Fire*, when the *Light* comes to rule over it, when it ſinks down and reſigns it ſelf to the *Light*, that its fierceneſs may be qualified with the ſoft meekneſs of the *Light*. Oh the wonderful pleaſant birth of *Light!* Which by penetrating the Eſſences of *Eternal Nature* makes them wholly meek, ſweet, ſoft and delightful, ſo that nothing but a pleaſing ſight, ſweet ſmell, delightful taſte, ravilhing ſound, and ſoft pleaſant feeling is to be found amongſt them. Here the *Darkneſs* becomes luſtrous, the *Fire* loſeth its burning and ſcorching property, and becomes mild, luminous and quickning, and the *Water* clear and refreſhing.

This *Light* (if we further enquire into its originality) *doth not immediately proceed from the Divine Eſſence, which is an increated Light*, but this is created by that, and brought forth out of the *Abyſſal Chaos*, as the Darkneſs,

Darkneſs, Fire and Water were before. It is placed by God in the root of the *Water-eſſence*, and from thence it ſhineth forth; and with its meek bright virtue penetrates and tincture's all the *forms* of *Nature*.

In the fifth place, God brings forth the *Air*, which blows up the *Love-fire-eſſence*, and together with it conſtitutes the ſixth form of *Eternal Nature*. The *Creator* of all things knew, that the *Fire-eſſence* was placed between two dangerous Enemies, the *Darkneſs* on the one hand, and the *water* on the other; either the thick ſmoak of the *Darkneſs* might ſtifle and ſmother it, or the *Water* might overwhelm and drown it: wherefore that the *Fire* of his Eternal furnace might never be in danger of being extinguiſh'd, he brought forth the *Air-eſſence* to blow up the *Fire* that it might not go out. It is this *Air-ſpirit* that keeps the *Wrath-fire* in its due bounds, that it may neither be too ſtrong, nor too weak: *for* when it is too ſtrong, it is in danger of drying up the *Water*, and when too weak, its attractive hunger will not be great enough to maintain its own being; for the *Hunger of the fire is the cauſe and ſource of the Fire-life, in the Fire-eſſence.* If the moderate thirſt and hunger of the *Wrath-fire* were not preſerved, the cauſe of Life, Senſibility and Mobility would be taken away, and there would remain nothing but an *unactive* dead Darkneſs, the *Fire* being extinguiſhed.

This *Air-ſpirit* doth not only moderate the *Wrath-fire*, but it alſo blows up the *Love-fire-eſſence*, with which being united it conſtitutes the ſixth form of *Eternal Nature*. This *Love-fire* hath its root in the *Meek-water*, from whence it ſpringeth, as the *Fierce-fire* from the harſh aſtringent *Darkneſs*. It riſeth up through the *Meek-light*, as the *Wrath-fire* through the *Darkneſs*, and is blown up and preſerved by the Air. This *Love-fire* doth not immediately proceed from the

Divine Essence, which is an increated *Fire-life*, but this is created and brought forth out of the *Abyssal Chaos*. But *the Love-fire, which proceeds immediately from the Divine-Essence, is the Lovelieſt, pleasanteſt and sweeteſt birth of all*, as *Jacob Behme* saith, *for it makes all the forms of Nature* Joyful, Pleasant and Lovely. As soon as this *Child of Love* is born the whole birth of *Eternal Nature* stands in great Triumph of Divine Joy; all its Powers and Essences become substantial, and they do see, hear, smell, taste and feel one another in the most ravishing joyfulness *beyond words and this pen's expression*. For the *Love-fire* giveth forth it self for food to all the properties of Nature, it becomes unto them Eternal Bread and Wine, wherewith they are fed and refreshed for ever; which makes them all cry out, *O Love!* thou hast satisfied our Hunger and quenched our Thirst, nay thou hast filled us with the higheſt exulting Joys; behold, we desire no longer to have any will of our own, but that all our wills may be thine, and so thy will may be our will; thou shalt have the dominion over us, *only feed us with thy Heavenly food, and give us thy Wine to drink Eternally*. When this *Love-essence* mingles with the Spirit it begets in him a Divine and Spiritual understanding, and opens his spiritual senses of Seeing, Hearing, Tasting, Smelling and Feeling: thus the *blind properties of Nature* come to see Spiritually and Intellectually, the Deaf to Hear, the Dumb to Sing, and the Barren to become Fruitful. This is the feeling Life of Nature, and proceeds from the *Love-fire's dominion* in and over all its properties. When this *Love-fire-tincture* enters into the *Dark-fire-forms*, and comes to penetrate the burning *Sulphur*, poisonous *Mercurie* and *Salt-Nitre* of the *Fire-spirit*, and to change them into its own Nature, there ariseth such triumphing Joy, charming Pleasure, ravishing Extasie and Exultation, as none can imagine but those that have felt them, and tinctures

ſtures them with ſuch variety of beautiful ſparkling colours, as ſurpaſſeth all the pretious Stones and Gems of this viſible Creation. This *Love-fire-Tincture* (as *Jacob Behme* declares) proceeds from the Union of the *Fire* and *Light*, and it is the joy and end of *Eternal Nature*; neither is there any birth to be looked for, or enjoyed beyond this *birth of Love*; in which the Eternal beginning hath found the end of its own handwork, and is indeed the perfection and accompliſhment of the five preceding *forms of Eternal Nature*.

And now *in the laſt place*, for a concluſion of all, the Creator brings forth *the ſeventh form, in which the ſix forementioned working forms and properties do act and qualifie, as the Soul in the Body*. It is the Houſe and dwelling place, and is the *Eternal* Earth, *which gives the Eternal Subſtantiality and Corporiety to them all*. Here they dwell in triumphant Joy; here they are all fed, with the Eternal food which the *Love-eſſence* gives forth unto them, and circle in and through one another, in the greateſt Unity and Harmony in the triumphant joy of the *Love eſſence*, which pierceth through them all. Thus you ſee *the birth of Eternal Nature full, compleat and perfect*; you ſee her in *comly garments* wherewith ſhe was arrayed *when ſhe came out of the hands of her great Creator:* you ſee *all her Variety and Diverſity Centred in Love's Harmony*, all *contrariety and ſtrife baniſh'd from her Court.*

But before we leave this proſpect of *Eternal Nature's* excellence and perfection, *Let us conſider*,

Firſt, That amongſt all her diſtinct forms there is no diſorder or confuſion.

Secondly, That the variety and diverſity of *forms* which are in her do not produce the leaſt ſtrife or contrariety, but are all reduced to a perfect agreement in *Love's Harmony*. *All the ſeven have but one will, one fire, and one joy and pleaſure*: And indeed how could

it be otherwise? Since the God of Love, Peace, and Unity could not be the Author of contrariety in *Eternal Nature's Essence*, out of which he was to bring forth his whole Host of Creatures; And thus much concerning the *perfection of Eternal Nature's Essence.*

10. *Ans.* In the tenth place, *Eternal Nature's Essence is a Blessed and Happy Essence*; I do not mean that she is the *Summum Bonum*, the most High and Soveraign happiness, for that *is only to be found in the Divine Essence*; but that she is so far happy and blessed as a created Essence is capable of being. *This happiness of Eternal Nature consists in this, that she is free from all contrariety, strife, misery and anguish*, as hath been but even now declared at large.

Neither indeed could it be otherwise, except we will make *God to be the Author of contrariety*, Misery, Pain and Death, which is *directly contrary to his Nature, and to what the Holy Scriptures testifie concerning him*; No, *Eternal Nature* as she came out of the Hand of her great Creator was all Beautiful, all Spotless, all Happy; no Strife, Misery, or Death to be found in any borders of her Dominion. Neither do I in this Assertion contradict *Jacob Behme*, *becaus* he speaks of *Eternal Nature* in her divided properties, as she was after the fall of Angels; but I speak of her as she came out of God's Hand, all Good, Harmonious, Perfect and Blessed.

Now since it hath been declared before, that the Perfection, Happiness and triumphant joyfulness of Eternal Nature is chiefly placed in her sixth and last active form (the seventh being only as the body, or house, wherein they operate) *viz. in the Love-essence*, the Question may be put,

Quest. *Why God placed the happiness of* Eternal Nature *neither in the beginning, nor middle, but in the end of it?*

Ans.

Anſ. To which I anſwer, That *the Holy Trinity created Eternal Nature to be a Palace for them to dwell in*; now as in a *Royal Palace* we muſt paſs through many rooms and *apartments*, before we come to the *Preſence-chamber* of the Prince; ſo in *Eternal Nature* the *forms of darkneſs* muſt be paſs'd through and after theſe the *Fire* and *Water*, before we can come to the *Love-fire*, which the Holy Trinity hath choſen for his *Preſence-chamber*, out of all the *forms* of *Eternal Nature*. God will not have his Creatures to ruſh in of a ſuddain into his all-glorious preſence, and therefore hath ſo ordered it that many doors muſt be paſſed by them, and many locks opened, before they can come to *His Preſence, whom to ſee and know is Eternal bliſs and happineſs*. Wherefore thrice happy is the man, who by walking this path of pure Nature, hath paſs'd the Gates of Darkneſs, Bitterneſs and Anguiſh, and after them the Gate of the *Fierce-fire*, and at length through *Water*, *Light* and *Air* hath made his way to the *Love-fire-eſſence*; where he meets with Eternal Reſt, Liberty and triumphant Joy, as being come to that point where the end hath found the beginning, and where the beginning and the end are joyned together never to be parted again for ever.

Anſ. 11. *The Principle of Eternal Nature, is a Paſſive Principle*; the *Active power* of it being derived *from the Holy Trinity*, who have introduced themſelves to act and work in the ſame, and to bring forth Creatures out of it. She is indeed the *Mother of all beings*, but as a Woman cannot bring forth without a Man; ſo Eternal Nature would have continued barren for ever, without the Active power of the Deity had impregnated her, to the end ſhe might be *the fruitful Mother of all things*.

Anſ. 12. *The Principle of Eternal Nature is a ſubjected and ſubordinated Principle*, as appears, *becauſe* ſhe is created by God, and therefore cannot be co-equal with the Deity, no more than the Creature can be with the Creator: ſhe is placed below the *Globe of Eternity*, is influenced from the ſame, and doth depend upon it: therefore muſt needs be a *ſubjected and ſubordinated Principle*. We may hence gather the abſurdity of that Athiehical Principle which makes Almighty Matter to be the Cauſe of all things; *for* we ſee here clearly that *Eternal Nature*, the *matter of all things*, *is wholly Paſſive and ſubordinate to the will and power of her Great Creator*, in whoſe Hand ſhe is as clay in the Hand of the Potter.

Anſ. 13. In the laſt place if it be asked, *what kind of Principle Eternal Nature is?* I anſwer, that *it is an uſeful and ſerviceable Principle*, and that *becauſe* it fully anſwer's to all thoſe ends for which it was created by God: but more eſpecially the uſefulneſs thereof appears in theſe following particulars.

Firſt, Becauſe the *Principle* of *Eternal Nature*, is as it were *the body of the Holy Trinity* wherein they live, act and move; as the Soul doth in our Bodies, and is therefore called the *Eternal Humanity*, and *Eternal pure ſubſtantiality:* for *without this Principle of pure Nature*, *the Holy Trinity is all pure Deity*, *without any covering whatſoever*; whereas in this *Principle*, the Deity is cloathed upon with *Eternal Humanity*, ; which *conjunction of the Deity with Humanity is the greateſt myſtery*, *next to that of the Holy Trinity*; by means of which the *Holy Trinity* convey their pure Deity, which is all Life, Power and Virtue through the *Principle* of *Eternal Nature*.

Secondly, The uſefulneſs of *Eternal Nature's Principle* appears, in that it is become *the Palace and Habitation*

tation of the Holy Trinity. God's first and most glorious Palace is the still Eternity, or the *Eternal World* which he generated out of himself, that it might be the first and most proper *habitation* for himself; but his *second Palace, or dwelling place is the Principle of Eternal Nature.*

Thirdly, In the third place, the usefulness of *Eternal Nature's Principle* appears, in that it is *God's work-house* wherein the great and wonderful Potter hath laid up not only a sufficiency of *Materials*, but also of *Tools* and *Instruments* for all Creations. Here is *the great and Universal treasury of that Clay* of which all things are made; and here is the *Eternal turning wheel* with which they are framed and fashioned.

Fourthly, *Eternal Nature's Principle is the Wardrobe of the Deity*, where all the variety of vestures and cloathing, wherewith the *Holy Trinity* are pleased at any time to cover themselves, are laid up. All *the forms of Eternal Nature*, Darkness, Fire, Light, Water, &c. *are but so many vehicles, or rather vestures of the Deity, wherewith he vaileth his pure-naked essential Glory:* Wherefore he is also termed *a God that hideth himself*, even his pure Deity with and under the *forms of Eternal Nature.*

Fifthly, In the fifth place, the usefulness of *Eternal Nature's Principle* appears, in that it is the *Conduit-pipe through which the golden oil and water of Life, together with the Divine Virtue of the Heavenly Tincture, is conveied to the Creature.* Pure Nature's Principle is the *silver-pipe* through which the *Golden oil of the Holy Tincture*, which flows from the Union of *Fire and Light*, is conveied, and is the *mean* by which the *Holy Trinity*, with the wonders of Eternity, come to be manifested, felt, tasted and enjoyed; and therefore must needs be a very useful and necessary Principle.

Sixthly, In the sixth and last place, *Eternal Nature's Principle is the field wherein is hid the inestimable Pearl*

of the Holy Trinity: it is the *Cabinet* wherein is contained the *Jewel of wonder*, viz. *the Deity in pure Humanity:* whosoever it is that finds this *Pearl* doth, together with it, find *all the wonders* of the *Holy Trinity.* The *Pearl* indeed is one thing and the *field*, or rich *Cabinet* another, yet is *both field and Cabinet very useful to keep and conceal the precious stone of Eternal Wisdom*, which is fast locked up in this *Cabinet*, and lye's *deep buried* in this *field*, and whosoever will find it must *dig deep* for it.

But you will say, where shall I find this field? I answer *the field is thy self*: if thou canst find in thy self the Union of *Fire* and *Light*, and these two *qualifying* together in *one Essence*, then thou hast met with the place where this *noble stone* is hid, and thou needest seek no further. And thus much shall suffice to have spoken concerning the *Principle of Eternal Nature.* I shall now proceed to the fourth general head, or the last part of this discourse, concerning God's introducing of himself into *Eternal Nature.*

The end of the Third Part.

Soli Sapienti Deo Gloria.

The

The Fourth Part.

Concerning God in Eternal Nature.

THE *Myſtical Divines do make mention of two great Myſteries in the Divine Nature*; the *firſt* is the Trinity in Unity and Unity in Trinity, which reſpect's the Deity in their ſingle, ſolitary and abſtracted Eſſence: the *ſecond* Myſtery, is the Deity in Humanity and Humanity in the Deity, which concern's God as being introduced and ſubſiſting in *Eternal Nature*. I have in the former part of this diſcourſe treated of the firſt of theſe; and do now intend in this Chapter to ſpeak of the later, and that by opening this propoſition, that *God hath introduced himſelf into the principle of Eternal Nature.*

Which Propoſition you will find explained in theſe following particulars.

1. In the firſt place, when I ſay that *God* hath introduced himſelf into *Eternal Nature*, I underſtand that the *Bleſſed Trinity*, Father, Son and Holy Ghoſt, have introduced themſelves into *Eternal Nature*. The *Father* with his intellectual, all ſeeing Eye, the *Son* with his all flaming Heart of Love, and the *Holy Ghoſt* with his out-flowing acting Power.

2. Secondly, when I ſay that God introduced himſelf, &c. I do include the *Eternal Wiſdom* which God introduced together with himſelf into the principle of *Eternal Nature.*

3. In the third place, *God introduced himſelf into Eternal Nature together with his eſſential Love, which is the holy Nature of the Trinity*, according to that of the Apoſtle *John*, *God is Love.*

Object. But ſome may object, That *the Divine Nature doth not only conſiſt in Love, but alſo in Light and Life,*

Life, which are attributed to the Holy Trinity as well as Love.

Sol. To which I answer, That *Love*, in the sense I take it, *doth include both Light and Life*, for this essential Love, is all Light and all Life; so that neither death, nor darkness can come near it. Now we must know that this *essential Love is the unchangeable Nature of the Trinity*, and therefore we must not think that the *Divine Nature* is changed by being brought into and clothed upon with *Eternal Nature*, and from Love turned to Wrath, or from Meekness to Severity. No, by no means: for *as God is all Love in himself, so he is the same in Eternal Nature.*

Quest. *But you will say, how can this be reconciled with Scripture which attributes Wrath, Anger, Severity and Justice to God.*

Ans. I answer, that when the Scripture speaks of God's Anger, Wrath and Severity, it hath regard to God's manifesting of himself in and through *Eternal Nature* as it is infected and defiled by sin. Whereas when I say, that *the manifestation of God in Nature is all Love, I speak of Nature in its purity, before it was infected by the fall of Lucifer, and when all its forms and properties were harmonized to the most perfect concord and Unity*: for in this state nothing but Love, which is the unchangeable Nature of God, was to be found in *Eternal Nature's* principle.

4. In the last place, I say, God introduced the *seven Spirits before the Throne* together with himself into *Eternal Nature*; else these *seven Spirits* could never have been seen, or manifested in *Eternal Nature's principle*; but the *Scripture* oft makes mention of them as introduced into *Eternal Nature*; so they were represented to *John*, in the first Chap. of the *Revelation* as existing in *Mount-Zion*, or the *New Jerusalem-principle*, which was brought forth out of *Eternal Nature.*

And

And thus much ſhall ſuffice to have ſpoken of the firſt part, or *ſubject* of this propoſition, which is *God*: we now proceed to the *predicate* which is *Eternal Nature*.

2. Now by *Eternal Nature*, into which it is ſaid that God hath introduced himſelf, we are to underſtand *Eternal Nature in its purity*, not as defiled with ſin; for the *Holy Trinity* would never of their own free-will have introduced themſelves into any thing that was defiled, or impure. Again, we are to underſtand that when *God* introduced himſelf into *Eternal Nature*, that ſhe ſtood yet in her original Unity, Simplicity and Harmony, without any duality, or contrariety: for the *Holy Trinity* would never have entered with their *Divine Nature of Love*, into that where diviſion, diſagreement and contrariety had taken place. No, *Eternal Nature* was without ſtrife or conteſt, without any mixture of Good and Evil, or Light and Darkneſs, but was all perfectly harmonized; or elſe the *bleſſed Trinity* could not have made it the habitation of their *Divine Love-Eſſence*. And thus we ſee in what ſence we are to take *Eternal Nature*, when we ſpeak of God's introducing himſelf into it.

3. I come now to the third and laſt particular in the foregoing propoſition which may need ſome explication, which is the word *introduced* how it is to be underſtood, and in what ſenſe we are to take it in this place. 'When we ſay that the *Holy Trinity* have introduced 'themſelves into *Eternal Nature*, we mean nothing elſe, 'but the *Union of the Bleſſed Trinity with Eternal Na-* '*ture*, and Eternal Nature's Union with the Bleſſed 'Trinity, which is the full meaning of God's intro-'duction of himſelf into Eternal Nature's principle. Here the Deity ſubſiſt's in its Eternal Humanity, and Eternal Humanity ſubſiſt's in Union with the Deity: God in Nature, and Nature in God; and thus God and Nature are in one another, becauſ God hath introduced

duced his *Divine Nature* of Love into *Eternal Nature's* pure principle.

The *Nature* of which *Union* I shall explain and open to you in these following particulars.

1. First, then I say, that *this Union of God with Eternal Nature is a true, real, essential and most intimate Union.* In every Union these three things are to be found, and meet together, *viz.* the Uniter, the thing United, and the Union it self, which joyns the Uniter and United together. In this Union of God with *Eternal Nature* the *Uniter* is the *blessed Trinity*, the thing *United* is the principle of *Eternal Nature*; and the *Union* of them both is the *Divine Nature of Love*, ' now this *Love*, which is the link and tye of ' both the Uniter and United, is the essential Love of ' the Deity, wherefore this *Union* must needs be an ' essential and most intimate Union: It is a *kind of incorporation*, the *Uniter* and *United* penetrating and mixing with one another: and therefore this *Union* of *God* and *Eternal Nature* in *Love's Essence* is compared to a *Nuptial Union, becaus God* hath as it were espoused himself with *Eternal Nature*, as a pure, spotless and undefiled Virgin, in an indissoluble band, which is the band of *Essential Love.*

2. In the second place, this *Union of God with Eternal Nature is an Eternal Union*; for no sooner was the *principle of Eternal Nature* brought forth, but the *Holy Trinity* introduced themselves into it, and this was before the foundation of the Angelical World was laid, and consequently from *Eternity Quo ad nos*, so it must be understood by us----

3. In the third and last place, this *Union is an unchangeable and inseparable Union*; and that becaus the band and tie of this Union is the Eternal unchangeable Love of God.

Quest. But you will say, that *God's Love may be changed into anger, which is the bond of this Union, and*

consti-

consequently the Union it self may be changed?

Anſ. To which I anſwer, by denying that God's Love can be changed into anger in *Eternal Nature*, as ſhe ſtands in purity and perfection, before the coming in of ſin; *becauſ* in that ſtate neither *Eternal Nature*, nor any thing in it could be the ſubject of God's Anger, Hatred, Severity, or Juſtice. Wherefore tho in fallen Nature we perceive the effects of God's Love and Hatred, Mercy and Juſtice, Sweetneſs and Severity, yet *in pure Nature, into which God hath introduced himſelf* and concerning which we ſpeak here, *nothing can ever be found but the effects of an unchangeable Love:* which unchangeable Love is that bond, which makes the inſeparable Union between God and pure Nature, between the Deity and Humanity. This *Love* is that which after a vital manner doth paſs through and penetrate all and every part of *Eternal Nature*, and Eternal Nature preſſeth into the Love, which makes the *Union* of them both moſt intimate, vital and inſeparable: ſo that we may ſay, who ſhall, or who can ſeparate God and pure Nature? Or who can diſannul the Eternal Covenant betwen them? But yet notwithſtanding all that hath been ſaid concerning this Union between *God* and *pure Nature's principle*, we are to underſtand that *this Union is without confuſion*, ſo as God is not pure Nature, nor pure Nature God, for tho one be in the other; yet *God* comprehends *Nature*, but *Nature* cannot comprehend the *Deity*.

Queſt. But here it may be enquired, *what were the ends and motives why the* Bleſſed Trinity *introduced themſelves and entred into ſo intimate a* Union *with* pure Nature's Principle?

Anſ. To which enquiry I ſhall anſwer with theſe following particulars.

1. *Reaſ.* Why the *Trinity* brought forth themſelves into *pure Nature's Principle*, was for *the manifeſtation of themſelves in it and by it*. For tho they were manifeſted

to

to themselves, and simplified Spirits in the still Eternity, yet they desired a further manifestation of themselves to Creatures which lay hid in the womb of *Eternal Nature*, and for this reason did they enter into *Union* with it.

2. *Reas.* A second motive or reason was, that *the Holy Trinity might glorifie and exalt their own Divine Nature of Eternal Love in those Worlds and Creatures, which were to be brought forth from the womb of Eternal Nature.* In the *still Eternity* there were indeed an infinite number of simplified Spirits, who dwelling in the Centre of Love, did glorifie and exalt the Divine Nature of Love, which was all in all to them. But the design of God was to have his *Eternal Love glorified and exalted in an infinite variety of Creatures and beings*, who might all in their several ranks and according to their several capacities exalt and glorifie Love; and so make up the Divine Consort and Harmony, which cannot be without variety.

3. *Reas.* Why the *Holy Trinity* have introduced themselves into *Eternal Nature* was, *for the manifestation of their Sovereignty and Supremacy.* For how could their Sovereignty be manifested without variety of Dominions and Subjects? Now both these were brought forth out of the womb of *Eternal Nature* by the *Holy Trinity*. The Dominions were those several Worlds which were created out of *Nature's principle*, and the Subjects were the numberless number of Creatures, which were the Inhabitants of each of those Worlds and Principles, and by both of these, the Sovereignty of the *Holy Trinity* was fully declared and manifested; which was one reason why they introduced themselves into *Eternal Nature*.

4. *Reas.* Was for *the manifestation of their Eternal Power, Wisdom and Goodness in the creating of so many Worlds visible and invisible*, together *with such an infinite variety of creatures to store and replenish them.* As also in the ordering, governing *and disposing of them for the*

obtaining those glorious ends for which they were created. Nothing can more expresly declare and manifest the divine Power, Wisdom and Goodness, than the Creating and Governing of so many Worlds and Creatures, as were brought forth from the womb of *Eternal Nature* for this very end.

5. *Reas.* Why the *Holy Trinity* introduced themselves into *Eternal Nature*, was, *for the executing their Eternal Goodwill, decrees and purposes and bringing them into act.* For the Eternal Goodwill and purpose of the *Holy Trinity* was to manifest their own Glory in the Creation of Worlds, and an infinite variety of Creatures which were to be the inhabitants of the same, out of *Eternal Nature's Principle:* wherefore for the effecting and bringing about of these designs they introduced themselves into *Eternal Nature*, that so it, being impregnated by the *Divine Love-essence*, might give a being to those Worlds and Creatures, which had been from all Eternity in the purpose and decree of the *Holy Trinity.*

6. *Reas.* The sixth reason why God introduced himself into *Eternal Nature*, was, for *the glorification of Nature, by means of its union with the Divine Essence of Love.* I told you before, that one main reason why the *Trinity* introduced themselves into *Nature* was for the manifesting of the Glory of their Divine Nature, and now I come to tell you, that it was for the Glorification of Nature; that *Nature might be exalted to the highest degree of Glory, it was capable of, by its union with the Deity.* Eternal Nature indeed in its own Essence was pure and spotless, but its Glory is from the union it hath with the *Deity*, who penetrates it through and through, and communicates of his own glory unto it, glorifying it in, with and through himself. Now to the end that *Nature* might thus be made partaker of the *Divine Glory*, it pleased the *Holy Trinity* to enter into and unite *Eternal Nature* to themselves.

7. *Reas.*

7. *Reas.* The last reason, why the *Holy Trinity* united themselves to Eternal Nature, was, *that they might be the supreme acting, governing and moving power in and throughout the pure principle of Nature, and thereby become the sole author, and the all in all of the motions of Nature.* But I do not say that the Trinity is the sole mover in the principle of defiled and fallen Nature, for there the Dragon and the Beast have established their Dominions, and are very active and stirring in it. And tho we cannot deny but *God is in fallen Nature, yet not to the same end, for which he was pleased to introduce himself into pure Nature*; for he introduced himself into *pure Nature*, that he might be the sole mover and actor in it, and thereby to keep and preserve it in its original purity: whereas the end why *God entred into fallen Nature* was *that he might redeem it and restore it to its original purity, from whence it is fallen.*

Quest. But you will say, *How can the high purity of the* Divine Nature *be preserved in the unclean vessel of defiled and corrupted Nature?*

Answ. To which I answer, That if we consider what hath been said of the *Divine Nature*, we shall find this objection fully satisfied, for I told you that *the Divine Nature is the highest unity and simplicity, and consequently cannot admit of any mixture, or composition with any thing*: and again I told you that the *Divine Nature* was an *Eternal Liberty*, being free from all; tho being in and penetrating through all, like the beams of the Sun, which tho they pierce the Air and Water penetrating them throughout, yet are they not mixed, or jumbled with them, but abide in their perfect liberty and untouched from either of them.

And now for a Conclusion, we may draw this corollary from what hath been said, that *the Divine Nature and glory of the Deity is hid in Nature, as a Jewel*

in

in a Cabinet, or *as a treasure hid in a field.* Indeed in pure Nature this Jewel is easily found, for there it lie's open, and shed's its lustre, whereby it discovers it self; but in impure Nature it lie's deep hid and buried, and cannot be discovered, but with great pains and difficulty. Yet *some holy souls have found this Pearl in their own fallen nature*, through great earnestness and continual labour, *and thereby have attained to the possession of the Blessed Trinity in themselves*; and through their Baptism into the Nature of the Father, Son and Spirit, are *arrived to perfection by the redemption, purification and transmutation of their impure natures*, and so restored again to their Original purity. These were called in those daies *wise men*, and *Lovers of wisdom*, and *holy souls*, from their high Union to and with the *Divine Nature of Love.*

Thus for a Conclusion you see how *God* the Father hath introduced himself into the principle of pure Nature, *as an Eternal Eye*, to see through all Nature's Globe, and together with himself, his *Eternal flaming Heart of Love*, as an Eternal spring flowing continually through all the principle of *Eternal Nature* for its delight and refreshment, and *his Spirit of Life* to be the supreme moving motion throughout the whole Essence of *pure Nature.* Thus much may suffice to have been spoken of what *God* is in *Pure Nature.*

Having hitherto given you an account concerning *the Principle of Eternal Nature*, we are next to speak of the *Generations* of it, that is, the numerous *off-spring* of *Worlds and Creatures which were manifested from her fruitful womb*; which I intend shall be, and now have made it to be the Subject of my second Tract, Treatise or Book, namely of the *Angels*, and herewith shall put an end to the *first*, wherein I have endeavoured to declare these three *Propositions*:

Glory of the Trinity is hid in Eter. Na[illegible]

[illegible] the Nature of the Holy Trinity is out of [illegible] Nature.

[illegible] Eternal Nature is.

3. *What* God is in pure Eternal Nature, *Cujus nullus*:

F I N I S.

Ἀφθάρτῳ τε μόνῳ πάντοτε νόξα Θεῷ.

ALL the *Errata* to your outward look
Correct within your self, that inward Book.
Be *nobley* God-taught; wholey, if you can:
Be not a *Screen* to Antichrist, but *Fan*.
No other *Book* you then need read of man.
But while in weak and *childish* state we dwell,
We must have *Letters*, line on line to spell,
And so let *Faults* be mended, and all's well.

So salith and prai'th your humbl

DRAWDE REKOOH.

THE *Printer* likewise praieth that you would pleas to *mend* the matter, somwhat a little *Mar'd*, he confesseth, for want of these words: which He requesteth may be read in the room of the other. Thus,

For Impli *pag.* 3. *line* 17. imprieth. *for* Serenity *p.* 55. *l.* 7. *put in* Seaven. *p.* 59. *l.* 23. He, *twixt* is *and* who. *and l.* 30. brightness. *l. ult.* Representation. *p.* 89. *l.* 18. Sovereign. *p.* 91. *l.* 31. up with. *p.* 94. *l.* 30. prædestinations. *p.* 95. *l.* 21. creatures. *p.* 129. *l.* 28. Magicaly. [illegible] *penult.* fix. *p.* 142. *l.* 27. Spirit. *p.* 145. [illegible] *p.* 151. *l.* 13. Tresaurie. *p.* 154.